# God, the Creator

## Muslim Glorification vs. Christian & Infidel Falsehoods and Atheists' Denial

Proof of the Existence of God Almighty:
His Oneness, His Supreme Attributes and Actions, and His Absolute Power

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## Introduction

All praise is due to Allah, Lord of the worlds, Creator of the heavens and earth, He Who formed darknesses and Light. I bear witness that there is none worthy of worship but Allah Alone, Who has no partner, and I bear witness that Muhammad (peace and blessing be upon him) is His slave and messenger. Oh Allah, send peace, blessing, and honor upon the prophet, Muhammad, Seal of the Prophets and Messengers. Oh Allah, send peace, blessing, and honor upon his wives, the pure and elect members of his household, his noble companions, and those who carry out his instructions, walk in his footsteps, and follow his example until the Day of Judgment.

To proceed:
We all stand in amazement at anyone who would dare defy Allah Almighty and deny His Existence, who would compete with Him and fight Him, may He be glorified, by promoting false beliefs and corrupt philosophies, who would even go so far as to become a ruthless tyrant, torturing his people and leaving them to starve until they devour one another, who drive young children to steal out of hunger, then round up millions to be put to death for the 'offense' of acknowledging their Creator, and force them to deny His Existence, as happened in the former Soviet Union and other communist nations like it.

If only that impudent denier would look within himself, he would know his weakness, humbleness, and his need for his Creator and the blessings He bestows on him, especially in his time of need and illness.

We stand in amazement at anyone who would respond to such a person and welcome his lies and falsehoods. This could only be due to the sickness of his heart and mind, or out of rebellion and giving in to vain desires and trivial passions, in forgetfulness or heedlessness of his death —the end of his life—and the evil destiny he will face, the poor reckoning, the torment and regret for his failings before his God and Creator.

We are even more amazed at anyone who would be presented with the Truth—Islam—and the clear proof for it, yet turn away from hearing and accepting it because his heart was crowded with his desires and pathetic whims and he was unprepared to receive the Truth and accept it.

To present an example: a country like North Korea, for we find that they accept nothing but communism; they do not acknowledge the Existence of God the Creator, so it is not permitted for the call of Truth—Islam—to reach its people.

Therefore…

It is necessary—in fact, obligatory upon us—to seek help from Allah (Glorious & Exalted) that we should strive harder and harder to call His slaves to worship only Him, to believe in Him and His Oneness, His Great Being, and His Beautiful Attributes and Perfections, free of any ascribed flaws or faults (as are leveled against Him by those outside Islam) and, in more general terms, this means to invite them to Islam.

As such, this short paper will include:

- Crystal clear proof and incontrovertible evidence of many types for the Existence of God, the Creator of this universe, Who made everything, and of the certainty of His Oneness and the Greatness of His Attributes and Actions.
- The Attributes of God the Creator according to Muslims, the greatness of their glorification of Him and their denial of any imperfection in Him, may He be praised and exalted.
- The Attributes of God the Creator according to non-Muslims—Christians, Jews, Zoroastrians, Hindus, and others—some of the defects, faults, imperfections and impairments they ascribe to Him and their refutation.
- Established scientific proof of the Unrestricted Power of Allah Almighty, whether or not the human mind can comprehend it.
- The necessity of belief in Allah's prophets and messengers as a requirement of belief in Allah Almighty and His Glorious Attributes and the Perfection of His Wisdom.
- The necessity of belief in other aspects of the Unseen is a requirement of belief in Allah Almighty and of belief in His prophets and messengers.
- Unequivocal evidence that true guidance is in that with which the Seal of the Prophets and Messengers (pbuh) came, as well as a selection of verses (pbuh) from the Torah, the Gospels and books of old which prophesied his coming.
- Indisputable proof that the Prophet's Message (pbuh) is the final message, and that after the mission of Allah's Messenger, Muhammad (pbuh), there will be no other prophet or messenger.
- The characteristics of the 'Saved Sect'—that they will stand true to that with which the Prophet Muhammad (pbuh) and his companions came.
- Incontrovertible evidence that the true religion, Islam, is the main factor in the spread of peace, economic prosperity and the advancement of civilization, and that, in its absence, the opposite will exist.
- The Wisdom of Allah (Glorious & Exalted) in creating both monotheistic Muslims and others who associate partners with Him or deny Him—that He is not unjust to those He has placed in a non-Islamic environment.
- The Rights of Allah Almighty over His slaves and their rights over Him (Blessed & Exalted).

Following which, this short paper shall conclude with a brief exhortation.

1. *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris
2. *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan
3. *The Challenge of Islam* (*Al-Islam Yatahadaa*), by Wahiduddin Khan
4. *And Verily, You Are of an Exalted Standard of Character* (*Wa Innaka la `ala Khuluqin `Adhim*), by Shaikh Safiyur-Rahman al-Mubarakfoori

5. *The Jurisprudence of Worship* (*Fiqh ul-`Ibadaat*), by the Great Shaikh Muhammad ibn Salih al-Uthaymeen
6. *Allah's Most Beautiful Names Confirmed in Qur'an and Sunnah* (*Asmaa' Allah al-Husna al-Thabitah fil-Kitab wal-Sunnah*), by Shaikh Mahmoud Abdul-Raaziq al-Ridwaani
7. *The Issue of Divinity and Religion* (*Qadiyyat al-Uluhiyyah wal-Din*), by Dr. Muhammad al-Sayyid al-Julaynid

I ask Allah Almighty, Lord of the Glorious Throne, to accept from us this and all our good deeds, and let them grow for us, may He be praised and exalted.

## Does This Universe Have a Creator?

### On those who deny the Existence of God the Creator…

People in centuries past used to believe in the Existence of God the Creator, and the world remained this way until about the 17th century CE (Common Era, after Christ). The first openly atheist book denying the Existence of a Divine Being was published in Europe in 1770.

We say: Such people who deny the Existence of Allah (Glorious & Exalted) have been seduced and have gone astray to follow their vain desires and trivial passions.

For indeed, they have seen in Allah's Great Signs in nature and in themselves the order and precision of creation. They have seen that which proves His Existence and the fact that He is the Wise Creator, in accordance with the Saying of the Almighty, {**We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this** (the Quran) **is the truth.**}[Fussilat 41: 53]

Yet, they prefer denial and disbelief, despite their certain knowledge of the Existence of this Great Creator, as in His Saying, {**And they belied them wrongfully and arrogantly, though their own selves were convinced thereof…**}[Al-Naml 27:14]

This denial and disbelief is due to their arrogance and pride and the sway of their passions and desires over their minds and actions. They know perfectly well that if they believe in God, the Great Creator, they will have to submit to His Power and Authority and follow His prophets and messengers. They will have to seek judgment from none other than Him (Glorious & Exalted), as was sent down in His Divine Scriptures upon His prophets and messengers, and they will know that His Law must prevail.

And why not? For He is God, the Creator, to Whom belongs everything in existence and to Whom all things return. To Allah (Glorious & Exalted) belongs every decision, and all matters are referred to Him. It is Allah's Right to order what He wills and to prohibit what He wills. For must not a subservient slave obey his master no matter what he commands, no matter how great the order or prohibition?

For the slave has not the right to give orders; he is the property of his master. His master commands him to do what he wills and forbids him to do what he wills, however he pleases, whenever he pleases. This is but one example in reality, but to Allah (Glorious & Exalted) belongs the ultimate example, for there is nothing like unto Him. It is from the Mercy of Allah (Glorious & Exalted), His Grace and Bounty, that He does not order or require His slaves to do that which is beyond their normal human capacity, even though He may command whatever He wills and forbid whatever He wills, for Allah (Mighty & Majestic) will not be asked about what He does; rather it is He Who will question His slaves about what they have done. It is He Who will bring *them* to account on the Day all creatures will be brought for judgment, in accordance with His Saying, {**He cannot be questioned as to what He does, while they will be questioned.**}[Al-Anbiyaa' 21: 23]

It is from the Mercy of Allah (Glorious & Exalted) and His Great Bounty that He created Heaven, with its everlasting, permanent blessings, prepared for His good, believing slaves who obeyed Him

during their lives in this world, followed His commands, and avoided His prohibitions, since their hearts, bodies and minds submitted to Allah (Glorious & Exalted), due to His Power and Authority over them.

It is from the mercy of Allah (Glorious & Exalted) that He has prescribed mercy for Himself, and that His mercy precedes His wrath, for He (Glorious & Exalted) bears the right to forgive whomever He wills and to show mercy to whomever He wills among His slaves, as grace and bounty from Him (Blessed & Exalted) to His slaves, for they are His believing servants.

It is from the Justice of Allah (Glorious & Sublime) that He created the Hellfire, with all its humiliation and painful torment, as a permanent abode for those who defied Him, rejected His Signs and denied His Existence.

Allah Almighty created the Hellfire, with all its painful torment for those who disobeyed His commands and transgressed His limits and prohibitions, knowingly and voluntarily.

These atheists who deny the Existence of Allah (Mighty & Majestic) have preferred their present, impermanent lives over their everlasting destiny. They deceive themselves with speculative, presumptuous reasoning no one of sound nature could ever accept—deductions without value or weight. They are no more than assumptions and baseless lies.

Philosophers like these—the proponents of logic and reason who deny the Existence of God the Creator—are not searching for the truth, but rather for means of rhetorical influence. They are not even able to agree upon a set of conditions for the evidence of their false claims, so they rush into denial and disbelief, following their passions, desires and worldly interests.

Philosophical arguments have not been able to bring man to certainty when applied to questions of divinity since they are merely a collection of hypotheses, conjectures and baseless lies. Perhaps the clearest way to demonstrate that is:

1. Logic causes division, disagreement and feuding among its proponents and practitioners.
2. We find that physicians, mathematicians, writers and others make scientific and mechanical achievements without resorting to such philosophy and logic.
3. We find that such philosophy was the cause of its proponents and practitioners being held back, preventing them from engaging in civil society and the progress of science and civilization.

Atheists and those who deny the Existence of Allah (Mighty & Majestic) rely in their false claim, on philosophical ideas that have no relation to reality, since they search in a world that has no external existence; its existence is only in the mind. They have submitted to logical premises they believed to be true, though they were not. We offer a simple comparison to demonstrate the extent to which their standards differ:

If we look at a wall in which there is a defect, and one side says (according to his logic) that the defect is not in the thing made, but in the maker. Yet he does not take into account other factors that are not visible, but which could be the cause of this defect, besides the maker, such as humidity or the like. Would it be possible for us to say this about:

A person whose face is not beautiful, who Allah Almighty created in this shape for a reason only He understands. It would be as though we were saying: the defect is not in the created, but in the Creator!

Of course, this would not be possible. Allah forbid!

Atheists and those who deny the Existence of God the Creator use the methods of philosophy and logic to support their claims, despite their invalidity, because of the ambiguity and riddle inherent therein, since no one understands them but an elect segment of society.

At the same time, we find that the Holy Quran bases its arguments on the Existence of God, for the sound human mind was created to believe in that which it can see and feel without complicated mental gymnastics which contradict the goal of guiding people and presenting clear evidence to them.

We also find that, in proving the Existence of God the Creator, the Holy Quran employs proof and testimony which no reasonable person could doubt. It contains no complicated qualifications, and it works without disturbing the truth of its premises or conclusions within the laws of reason.

**On the ideas and claims of those who deny the Existence of God the Creator and the invalidity of such claims:**

Atheists and those who deny the Existence of God the Creator claim that religion is not real, that it is the manifestation of a natural instinct, and that everything that happens in the universe, from the earth to the heavens, follows laws known as the "Laws of Nature." They say that in the beginning, there did exist a God who was the Prime Mover for this universe. Then, before long, He left it alone, it bearing no connection to Him, and He bearing no connection to the things of this universe, whether living or nonliving creatures. In this, their claims are like the polytheists of old who denied the resurrection after death for accounting and recompense, saying: Indeed, it is merely wombs that push and earth that swallows.

Then the leaders of atheism and the deniers of the Existence of God offered a comparison in this regard. Voltaire said, "The universe is like a watch; its maker sets his precise mechanism in a particular fashion and sets it in motion. Then, his connection with it is cut," as he claims.

After him came those who even denied the Existence of God in the beginning, whose pride and self-deception would not permit them to assert the existence of that God, even if His role was merely at the beginning of creation.

Then along came Hume, who bowed to his passions and desires and got rid of that 'dead god' who no longer bore any connection to this universe following its inception. He said, "We have seen watches and they are made in factories, but we have not seen the universe while it was being made, so how can we admit that it has a creator?" according to his statement and claim.

And so the statement prevailed and took hold of their minds which had previously been closed to the likes of such concepts—these erroneous analogies and deceptive conjectures. They were blinded in heart and sight, in accordance with the Saying of Allah Almighty, {**Verily, it is not the eyes that grow blind; it is the hearts in the breasts that grow blind.**}[Al-Hajj 22: 46]

Alas, after the atheists' denial of divinity and religion, following their passions and desires, their pride and self-deception took hold of them and there was nothing left but for them to reject anything with even the slightest connection to the issue of divinity and religion.

They denied the sending of messengers, which of course meant that they denied the Divine Scriptures sent down upon them containing the commands, obligations, and religious directives, as well as the boundaries and prohibitions—the heavenly instructions sent as guidance to mankind—in addition to all accounts of the Unseen this brought with it, past, present, or future.

They denied the existence of angels and all other creatures that are beyond our powers of perception.

They denied fate and predetermination and the fact that everything that happens in the universe, both seen and unseen, happens by the Will and Knowledge of Allah (Glorious & Exalted), and that all of it occurs in accordance with the pre-existing measure of Allah Almighty, according to a wisdom He Alone comprehends. They denied this all and refused to believe in it.

They denied the issue of resurrection: the reckoning, the recompense and everlasting life: either in Allah's Paradise (Blessed & Exalted is He) and its realm of delight and good pleasure for the virtuous believer, or in Allah's Fire (Mighty & Majestic is He) and its painful torment for the wicked disbeliever who did not believe in it all.

They denied the existence of Allah's Paradise (Blessed & Exalted is He) and the realm of bliss and contentment. They denied Allah's Fire (Mighty & Majestic is He) and the realm of punishment and wrath. They did not believe in any of it.

They are ever in a state of floundering and wandering in their lives which have been hurried for them since they have no religion or god to worship or draw near to. One might even be more specific and say:

They have taken their passions and desires as their Lord, to worship beside Allah (Glorious & Sublime), since they fall behind them in submissive following and due to their preference for this fleeting world over life everlasting. This confirms the Saying of Allah Most High:

{**Have you seen him who has taken as his god his own desire? Would you then be a protecting guide over him?**}[Al-Furqan 25:43]

The following should clarify the aforementioned ideas and claims of those who deny the Divine Being:

1. The general concept amongst atheists and those who deny God assumes that there is no reality beyond the material and that facts can only be material.
2. That the universe is self-sufficient, not in need of any external cause.
3. That matter in itself is eternal, and that it came together by mere accident, taking the shapes of which the entire world has formed, including life and consciousness.
4. They say that it is imperative to rely on the natural sciences in learning facts, not on religion.

In response to such false claims and invalid suppositions, we would like to say first of all that:

Allah (Glorious & Exalted) has provided the Islamic Nation with brilliant minds among the scholars of the Sunnah who have corrected, through logical argument and scriptural reference, the spuriousness of the statements and claims made by atheists.

Among the refutations which demonstrate the poverty and invalidity of the ideas and claims of atheists and deniers of the Existence of God are:

1. Nature is but one of the parts of the universe; it is not an explanation for it. Religion explains to us the causes and the true impetus behind the creation of this universe. The scientific discoveries being made in the natural sciences are merely about the external structure of the universe.

Modern science provides details about what happens, but these are not the explanation for this reality. We offer the following as an example:

Ancient man knew that rain falls from the sky, and he used to attribute that to Allah (Glorious & Exalted)—that He is the One Who enabled and permitted the rain to pour forth, for everything that happens in the universe happens according to His Will.

Today we know that this is the result of the evaporation of ocean water, followed by precipitation which falls to the earth. All of these events are the forms of reality.

But does that mean that science has revealed to us how these events became law? How did these laws between the earth and the heavens come to be established in this amazing way so that scientists could deduce from them scientific laws?

Of course, it does not mean that.

Man does not discover anything but the *order* of nature.

If man were to claim that his discovery of order in nature should be considered the discovery of the explanation for this universe, he would only be fooling himself.

Indeed, it becomes our duty, after witnessing these events, to believe that the One behind the ancient order in this vast universe is a Great Divine Creator.[1]

Another example:

The universe in its present condition is nothing more than a machine which spins under its cover. We do not know anything about it except that it spins. Yet, if we open its cover, we would see how this machine is joined by many different discs and gears, spinning one with the other. We would see every single movement.

Does this mean that we have learned about the Creator of this machine merely by watching the parts spin inside it? Of course, not!

Could it truly be understood logically that watching things spin inside a machine could prove that the machine came into being on its own? Or that it operates on its own?[2]

Of course, not!

No reasonable person would ever say that; it could only come from the mouth of a denier, a rejecter.

So how could it be proven, after watching a few cosmological events, that this came about spontaneously—that it was self-generating?

For if these scientific discoveries about the universe increased a million or more times than what we have today, this would be nothing

[1] *The Challenge of Islam* (*Al-Islam Yatahadaa*), by Wahiduddin Khan

[2] *Ibid*.

more than a witness to particular cosmological events; it would not be proof of His bringing forth or leaving the universe to run on its own.

On the contrary, all of this should propel us towards belief in the Lord of this universe, its Creator Who fashioned it with such precise order. Nothing of the sort could ever have come into being accidentally, as the liars claim.

2. The universe is not self-sufficient and not in need of anything external because it has been confirmed for us, through logical argument and scriptural reference—from the prophets, messengers and divine scriptures—that the universe has a Supreme Creator, with Attributes essentially dissimilar to those of His creation.
3. As mentioned before, it is impossible for matter to be eternal or that it could have come together purely by accident to take the forms in which our world now exists, including both life and consciousness.

4. The senses are not a means of knowing all that mankind needs to know. There is no contradiction between relying on the senses to learn about one thing which can be known in that way and relying on logic to learn another thing which cannot be known except in that way. There is nothing opposite about science and religion; in fact, religion recognizes the scientific method as a means to knowledge; it merely asserts that it is not the means of knowing everything.

There are types of knowledge which can only be known through narration, others that can only be known through logical deduction, and still others that cannot be reached except through prophets, messengers and divine scriptures.

A reasonable man takes advantage of all of these methods, according to the type of knowledge he is seeking.[3]

**On the speculative philosophy of atheists and deniers of the Existence of God:**

Atheists and deniers of the Existence of God begin with premises that are speculative, hypothetical, baseless and unsupported. The following are a sample:

1. They say that matter is eternal (*azali*); it cannot be created or destroyed. That is incorrect. Modern science has demonstrated that matter in any of its identifiable forms is not perpetual; it can be broken down or transformed into other forms of matter or energy.

   It is common knowledge that anything which can be broken down or transformed is not eternal or uncreated; indeed, it is by definition created (*haadith*).

   Therefore, actual matter is created and impermanent.

[3] *Physics and the Existence of Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Ja`far Shaikh Idris

We present the following example:

If we were to tell someone conversant in chemistry and physics that matter can cease to exist and then proved it, offering the example of death, his response might be to object, saying, "No, I will not be cease to exist. My body will simply change form." Then, we could say to him, "But these other forms of matter will also cease to exist."

He would say, "But they in turn will be transformed into other forms of matter."

We could continue, saying, "And these in turn will cease to exist, and what they have transformed into will cease to exist."

He would insist on his opinion that behind all of this there would be matter which could not be destroyed.

Then we could say to him, "And what is this form of matter that cannot be destroyed?"

We would find him unable to venture a response.

That is because, in reality, he is not referring to actual matter; he is referring to a substance that is in the mind, philosophical, hypothetical and conjectural.

There we have it. This 'eternal substance' has no existence in the material world; it exists only in the mind. But in our everyday and scientific lives, we deal with material substances, not mental substances.[4]

In short, beyond all this matter and its existence, there must necessarily be a real cause for everything we find in nature, and it must be: eternal—without beginning or end. Indeed, it is Allah, the Supreme Creator.

2. An example of these mental, philosophical conjectures:

   Imagine that a small group of aliens from some stars came down to earth. They could hear, but they were incapable of speech, and they wanted to search for a way to communicate with human beings. While they were searching, a wind blew and the limbs of one of them rubbed up against the other, producing a sound. They repeated the process more than once until the wind stopped, so they thought they had found the secret to human speech, which is that the human mouth consists of two jaws full of teeth. In the friction of the upper jaw against the lower jaw, speech occurs, for without a doubt, when one thing rubs against another, a sound is produced. However, could such an incident be said to be the discovery of the secret of human speech?

   Of course, not![5]

   That would be conjecture—an invalid and baseless conclusion.

Likewise, the speculative philosophy of atheists and deniers of the Existence of God can be considered to discover the *organization* of nature, but not the explanation for the universe.

This is nothing but a trick and a false claim, as we pointed out in the previous example.

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[4] *Ibid.*

[5] *The Challenge of Islam* (*Al-Islam Yatahadaa*), by Wahiduddin Khan

As such, we repeat: the philosophy of atheists is merely speculative and hypothetical. Its claims are invalid, and it has no basis in truth.

The likes of these atheists and deniers of the Existence of God have shut their eyes to obvious facts and built imaginary archways of assumption, as demonstrated in their uncommon reasoning.[6]

They are none but slaves to passion and desire. They submit to vanity and pride.

Another example of this fanciful, intellectual philosophy of atheists and deniers of the Existence of God is the following:

Such a person who denies the Existence of Allah Almighty might say, "Could your Lord create a stone that cannot be moved?" Such a question assumes that we would be forced to answer yes or no, and in either cases, he would get the answer he wants.

If we were to say, "Yes, He could." He would say, "Then there is something he cannot do: move that stone."

But if we were to say, "No," he would reply, "Then there is something He cannot do, so He is not All-Powerful!" But we will not give either answer. Instead, we say:

Your question conceals a fundamental incongruity, for it is a logical contradiction. The Power of Allah Almighty is not contingent on impossibilities, for that which is logically impossible is not in reality anything.[7]

3. Atheists and deniers of the Existence of God propose that experimentation and observation are the only two ways of discovering facts. This is a false claim.

   We will give an example that will prove that experimentation and observation are not the only two ways of discovering facts. Science is not limited to that which can be directly experienced. There is knowledge that can only be acquired through narration, knowledge that can only be acquired through logical deduction, and still more knowledge that can only be acquired through prophets, messengers and divine scripture.

Among that which proves that knowledge is not limited to what can be directly experienced is:

People in ancient times used to build sailboats made of wood, believing that water would only carry that which is lighter than it. When some of them said that an iron boat could float on the surface of the water, just like wood, people rejected the idea and ridiculed him. They would come to him with a metal shoe in a bucket of water to show people that this piece of iron settles to the bottom instead of floating on the top of the water. This was an experiment.

Yet, we all know today and we admit that this experiment was wrong. Had they used a metal dish instead, they would have seen with their own eyes the truth of what he said about iron boats.[8]

Such is the case with atheists and deniers of the Existence of God: their knowledge is limited to what they have seen with their own eyes or

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[6] *Ibid.*

[7] *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan

[8] *The Challenge of Islam* (*Al-Islam Yatahadaa*), by Wahiduddin Khan

in direct experimentation, and they use this to prove the truth of what they say.

That is why atheists deny the Existence of God the Creator, arguing that they cannot see Him. They have limited their knowledge to that which they can see with their own eyes or directly experience, which is, without a doubt, a speculative philosophy and a false, invalid claim.

Another proof of this is:

At the start of the 20th century, the telescope was still weak, so when astronomers would look at the sky with this instrument, they would observe many cosmological objects like light. They deduced that they were clouds of vapor and gas which were in the phase right before turning into stars. But after more powerful telescopes were built and these cosmological objects were viewed again, they learned that these multiple bodies of light were a grouping of many stars that only looked like a cloud because of the incredible distance between them and the earth.[9]

This is one of the many examples which confirm that experimentation and observation are not the only two methods of discovering hard fact. Knowledge is not limited to things which can be seen with the eye or directly experienced.

Everything we believe in was at one time a mere supposition, until new facts were discovered to support the truth of the claim. Scientists do believe in the existence of things they cannot see as a result of the appearance of their products and effects.

This is the principle which determines our belief that, behind this universe, there is a Supreme Creator, since we can see His Signs and effects which point to the greatness of His Attributes and Abilities in creating this astonishingly sublime universal order.

4. They say that matter came together by accident, taking the forms from which our whole world is designed, including life and consciousness. This is a false claim.

   Chance alone—especially in this case—is useless; there must necessarily be design behind it.

To give an example: if all beings were formed from a combination of atoms, it would have to have been by chance, but that contradicts the fact that the atoms themselves were designed, such that if they come together in one way, they form gold and if they come together in another way, they form water, and so on.

Chance alone does not solve this conundrum, for it is not free of design.[10]

Among that which confirms the Existence of this Designer and Maker is these atoms and their pattern of coming together, and by extension, this entire universe.

All we can say is that, behind this well-designed, exquisite universe is God, the Supreme Creator.

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[9] *Ibid.*

[10] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

## To Answer the Divisive Issue:
## Does the Universe Have a Creator?

The Existence of God the Creator is self-evident to all rational minds. That is why no one ever denied the Existence of a Supreme Creator except small groups of people. Divine Scriptures were based on the peoples' acceptance of the Existence of their Lord Most High—that He was the One Who created them, provided for them, gave them life and made them to die—then, He increased them in knowledge of Him and called them to worship Him Alone, without partner, for they knew that no one else made them or provided for them, no one else gave them life or took them in death. They knew that no one else could be described by any of the Attributes of God the Creator.[11]

The question might be rephrased in the following manner:

We say: Is it the Creator Who is Eternal—the Alpha, before Whom nothing existed—and the Omega—after Whom nothing exists—or is it matter?

A law was discovered called "The Law of Available Energy" or "The Law of Entropy," which confirms that matter is not eternal and therefore the existence of this universe could not possibly be eternal.

### The Law of Available Energy, or the Law of Entropy

The Law of Available Energy states that: heat always flows from regions of higher temperature to regions of lower temperature, never the opposite.

It is not possible for heat to flow from regions of lower temperature to regions of higher temperature; heat always flows from regions of higher temperature to regions of lower temperature.

Based on this important scientific discovery:

There must come a time when the heat of all elements balances out. At that time, no useful energy is available for life and work. As a result: chemical and natural processes stop and life comes to an end spontaneously.

With that, we have firmly established that the universe is not eternal.

In this manner, scientific research has inadvertently confirmed that the universe has a beginning, and therefore, it has also automatically confirmed the Existence of God, the Creator of this universe, for everything that has a beginning cannot come into being on its own; it must have a Prime Mover—God the Creator.

We should also point out that there is no contradiction between a thing being created by Allah (Glorious & Exalted) and its creation having a natural explanation.

> It was said to the Prophet Muhammad (pbuh), "Oh Messenger of Allah, what is your opinion of medicines we take to treat illnesses, healing prayers we say to seek relief, and protection prayers we say to ward off evil? Do they prevent what Allah has preordained for us at all?"

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[11] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr, Ja`far Shaikh Idris

He (pbuh) replied, "**They *are* the preordainment of Allah**."
[Reported by al-Tirmidhi]

From our observations of the creations of Allah (Blessed & Exalted), we find that it is from His Way (Glorious & Sublime) that He creates things for a reason, and that the reasons for some things do not change at all.

Allah (Glorious & Sublime) is the One Who creates the reasons and gives them a cause, and they have no effect except through His Power (Glorious & Exalted).

To conclude this chapter, we will present the summary of a debate that took place between Muslims and communists who deny the Existence of God the Creator, which took place following the Russian Revolution led by Lenin. There was a gathering of Muslims, Christians, and communists, materialists or otherwise. More than ten thousand people were there.

## The Debate

The leader of the communists stood up and lectured and talked and raved, until he said:

The people say, "God exists and He is the one who created the world, who protects and guides it, but this saying of theirs is a fairy tale. If He existed, we would see Him as we see the sun, the moon and everything else! They say He is big and great and glorious, as it says in the Quran, the Torah, and the Bible, yet we now see the smallest of things with observational instruments—microscopes and telescopes. We have examined and scrutinized everything, but we cannot see Him. No one has seen Him. No one has even reported to have seen Him! So He is absent and He does not exist. All things are produced by nature according to materialistic principles...."

Abu Abd al-Karim (the Muslim speaker) then said:

So I stood and went up to the podium. I praised Allah Almighty and asked that peace and blessing be sent upon His messenger, our master, Muhammad (pbuh), and said, "The leader who denies the Existence of His Lord and Creator, Glorious in His Power, based his denial on the fact that he cannot see Him, so I ask him, 'Is there a soul in his body and consciousness in his mind?'

Of course, he had to say: Yes, he does have a soul in his body and consciousness in his mind. And if that were so, can he see his soul and consciousness? What is it and how is it?

Like that, he admitted the existence of something he could not see and confessed to the reality of that which he could not witness. In fact, he admitted to the existence of a soul and consciousness because of the obviousness of their effect.

If that were the case then, he should admit the Existence of Allah, for all creation is the effect of His Power and a Sign of His Knowledge and Wisdom.

If this ignorant, defiant person could not even see the soul within his own body, how could he see the Lord of the Worlds, when the soul is one of His Decrees?

The Noble Creator is He with Whom there is no comparison, He Who has no equal. May He (Glorious and Exalted) be magnified above that

which the unjust say about Him. {**So the disbeliever was utterly defeated. And Allah guides the wrong-doing people.**}[Al-Baqarah 2:258]

Abu Abd al-Karim then said, "So the Muslims said, '*Allahu Akbar,*' (God is Great!) "*Subhan Allah,'* (Glory be to Allah!) and they clapped and cheered and were merry, while the misguided deniers were embarrassed and humiliated."

As a result of this debate, the Russians attacked the home of Abu Abd al-Karim and took everything in it of value. Then they sentenced him to death by firing squad. But Allah Almighty, his Creator and Maker, rescued him from their evil and outdid them in an amazing story to be told in its time and place.[12]

[12] *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan

## Does a Person's Sound, Wise Nature Instinctively Acknowledge that the Universe Must Have a God and Creator?

Allah (Glorious & Exalted) created man to instinctively believe in Him, so the intuitive sense of the Existence of God the Creator is self-evident. Man, by his nature, believes in His Lord, in accordance with the statement of Allah's Messenger (pbuh), "**Every baby is born on the *fitrah* (pure nature), then his parents turn him into a Jew or a Christian or a Zoroastrian**." [Sahih al-Bukhari & Muslim]

That explains why, when anything happens to a person all of a sudden, and that thing is a threat to him, his tongue automatically utters a phrase like, "Oh God!" or "Oh Lord!" or something of the sort.

This proves that, in his unspoiled and instinctive state, man was created to believe in the Existence of Allah (Mighty & Majestic).[13]

For, Allah (Glorious & Exalted) is the God and Creator of man, animals, birds, inanimate objects and all things, and He (Glorious & Sublime) is the Creator of this universe and all the accidents and causes therein.

We should therefore know that there is no contradiction between everything being created and there being a cause for its occurrence, for it is from Allah's Way to create causes. That is because He (Glorious & Exalted) is the One Who created the cause and made it a cause.

Other points of proof that this pure, sound, wise instinct necessarily acknowledges the Existence of a Creator for this universe include:

The following are living examples of people who came to know their Creator through this pure, instinctive nature by which we were created to believe in the Existence of Allah (Glorious & Exalted).

1. A Bedouin man was asked, "What proof do you have of the Existence of the Lord Almighty?"

   He said, "Glory be to Allah! Indeed, the droppings indicate the camel and the footprints indicate the traveler. The sky is full of stars, the earth is full of mountain highways, and the seas are full of waves. Does this not indicate the Existence of the Subtle and Well-Acquainted?"

Indeed, the words of this simple, pure-natured Bedouin man adhere more faithfully to experimental methodology which is based on astute observation. Indeed, it is closer in influence on the soul and more powerful in convincing the mind than any form of analogy.

People are of two types:

A. The type with a sound nature: He knows Allah Almighty and believes in Him because of the intuitive sense with which he was created. Were he to see the signs of Allah Most High in the heavens and the earth, he would know that they are proof of Him—an indication of His Existence. His knowledge and belief in God the

[13] *The Jurisprudence of Worship* (*Fiqh ul-`Ibadaat*), by Shaikh Muhammad ibn Salih al-Uthaymeen

Creator precede his knowledge of Allah's signs, for his knowledge of Allah's signs confirms his belief; it does not initiate it.[14]

On this topic, Shaikh ul-Islam Ibn Taymiyyah said,

> [People's] sound natures know the Creator [even] without these signs, for they were designed in that way, for if they were not to know Him without these signs, they would not know that these were signs of Him. Because they are of Him and for Him, they must necessarily bring to mind that which they are meant to signify; the meaning of the signifier must be an essential quality in it. It is imperative in this respect to know that the signified is a requirement, for if the significance were not apparent, it would not mean anything.

B. The type whose nature has been corrupted: He no longer believes in the Existence of a Creator, but if he contemplates the signs of Allah Most High, he would find them pointing to Him, so he would believe in Allah by way of these signs.

   It would be as though these signs, in reality, remind people of a truth deep in their psyches.[15]

On this point, Shaikh ul-Islam Ibn Taymiyyah said,

> To acknowledge the Creator and His Perfection is a necessary part of the nature of a human being if his nature is unspoiled, even though there is much evidence for that. Many people have need of this evidence when their instinctive nature has been tampered with and exposed to unfortunate circumstances.[16]

Allah Almighty says,

> {**Were they created by nothing, or were they themselves the creators? * Or did they create the heavens and the earth? Nay, but they have no firm belief.**}
>
> [Al-Tur 52: 35-36]

Indeed, in the creation of man there is a sign to indicate the Existence of his Creator.

The Holy Quran calls those who deny the Existence of their Creator (Glorious & Exalted) to think about this great truth which he knows better than anything else in the heavens or on the earth. The Holy Quran says to those deniers of Allah's Existence (paraphrased):

> If it were not Allah Who created you, who created the universe around you? Could you have been created without anything to create you? Did you come from absolute nothingness?
>
> Any reasonable man would say to himself: Certainly not! That is impossible.

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[14] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

[15] *Ibid.*

[16] *Collection of Legal Rulings* (*Majmoo` al-Fataawa*), by Ibn Taymiyyah

Were you the one who made yourself?

He would say: Of course not….for that would make things appear ever more impossible.

Were you the one who created these heavens and this earth?

He would say: Of course not! To say such a thing would be arrogant.

This is the kind of proof ordinary people can get their minds around. That is why, in the Holy Quran, many chapters begin in the form of rhetorical questions.[17]

This form of Quranic address, demonstrated in the two verses above, held great influence over some of the Arabs who heard it.

> Al-Bukhari narrated in his authentic collection, on the authority of Muhammad ibn Jubayr ibn Mut`im, through his father (may Allah be pleased with him), who said, "I heard the Prophet (pbuh) read *Surat al-Tur* in the *maghrib* (sunset) prayer. When he reached the verse,
>
> {**Were they created by nothing, or were they themselves the creators? * Or did they create the heavens and the earth? Nay, but they have no firm belief. * Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?**}
>
> [Al-Tur 52: 35-37]
>
> and my heart was about to fly." [Reported by al-Bukhari]

In his *Tafsir*, Ibn Kathir says about verse 35 from *Surat al-Toor*, "Jubayr had just approached the Prophet (pbuh) after the Battle of Badr to ransom the captives, and at that time he was [still] a polytheist. Hearing this part of this chapter was one of the things that caused him to enter Islam afterwards."

1. Imam Malik:

   Al-Razi related on the authority of Imam Malik that al-Rashid asked him about that (meaning about the Existence of Allah), so he (meaning Imam Malik) demonstrated it to him through the variation in languages, sounds and songs.[18]

   In other words, the variations in language among different individuals and peoples in all parts of the world, and likewise the sounds and harmonies are from the signs and proofs that bear witness to the Existence of this Creator God and His Great Wisdom and Power.

2. Imam Abu Hanifa:

   On the authority of Abu Hanifa, some unbelievers asked him about the Existence of an Almighty Maker (the Creator), so he told them, "Leave me, for I am pondering a matter I was informed about. He told them about a ship on the sea, overloaded with all types of merchandise, but without anyone to protect it or steer it, yet despite that, it comes and goes by

[17] *Ibid.*, #15

[18] *Tafsir al-Quran al-Karim*, by Ibn Kathir

itself, braving great waves to relieve itself of it [the merchandise], going wherever it pleases without anyone to guide it.

They (the infidels) said, "That is something no sane person would say."

So he replied, "Woe to you! All that is in existence in the higher world and the lower world and all the masterfully designed things therein, do they not have a Maker?"

Thus, these people were rendered speechless and they returned to the truth, accepting Islam at his hand.[19]

And so we see that the pure, unsullied, wise nature of man necessarily knows that the universe has a Creator God—a Wise Planner. No one denies what his pure nature and unpolluted reason would admit except an insolent, ignorant fool.

3. Imam al-Shafi`i:

On the authority of Imam al-Shafi`i, who was asked about the Existence of a Maker (Creator), he said, "Behold the berry leaf! It is of one flavor, yet the worm eats it and produces silk, the bee eats it and produces honey, the sheep eats it and produces dung and droppings, and the gazelle eats it and produces musk, though it is only one thing."[20]

Imam al-Shafi`i demonstrated the point with some of the signs of Allah (Glorious & Exalted), which testify to the greatness of His creation and the Absoluteness of His Power, and this indicated His Own Existence.

For, Imam al-Shafi`i knew that this sign indicated this Creator God because of his own sound nature. As such, the sign was a *confirmation* of his belief, not the cause of it, as we have previously explained.

4. Imam Ahmad ibn Hanbal:

On the authority of Imam Ahmad ibn Hanbal, who was asked about that (meaning the proof of Allah's Existence), he said,

> Behold a well-protected fortress, smooth, without door or window, its exterior like white silver, its interior like pure gold. Then, as it was so, its walls were penetrated and there came forth a seeing, hearing animal, beautiful in shape and sound, lovely (meaning an egg when a chick emerges).[21]

5. Abu Nuwas was asked about that (meaning the proof of Allah's Existence), and he replied in verse:

> Contemplate the foliage of the earth and look,
> At the effects of what the Sovereign has made.
> Eyes of staring silver,
> With irises of melted gold.
> On a bar of chrysolite, witnessing,
> That Allah is without partner.

[19] *Ibid.*
[20] *Ibid.*
[21] *Ibid.*

6. Ibn al-Mu`tazz said about that (meaning Allah's Existence):

> Oh wonder how he disobeys the Divine,
> Or how the infidel denies,
> When in all things there is a sign,
> Indicating that He is One.

We conclude this section of the chapter with the following verses of the Quran:

> {**Can there be a doubt about Allah, the Creator of the heavens and the earth?**}
>
> [Ibrahim 14: 10]

> {**Or has He taken daughters out of what He has created, and selected for you sons?**}
>
> [Al-Zukhruf 43: 16]

> {**Should not He Who has created know? And He is the Most Kind and Courteous** (to His slaves), **All-Aware** (of everything).}
>
> [Al-Mulk 67: 14]

Yet, were we to put what these Noble Verses refer to into logical, rational form to address the atheist who denies the Existence of God the Creator, it would go as follows:

> You—the atheist—know of yourself that you are created: that you came into existence after not being.
>
> So, either you were created from nothing and something created you…
>
> And it is impossible that you were created out of nothing.
>
> Therefore, something that exists created you.
>
> And this Maker: either he is you yourself or someone other than you.
>
> And it is impossible that your Maker is you yourself.
>
> Therefore, it must necessarily be something other than yourself who created you.
>
> This 'other' who created you is either like you—in need of someone to create him—or he is not in such need.
>
> And it is not possible that the one who created you is like you, because if he were like you, we would also have to say about him what we say about you.
>
> Therefore, it must necessarily be that the one who created you is self-sufficient, not in need of anyone to create him.[22]
>
> Without a doubt, this Maker is Allah (Glorious & Exalted).

In conclusion, man's sound, unsullied, wise nature knows by necessity that the universe has a Creator, Wise and Supreme, Sufficient unto Himself, not in need of anyone to create Him, for He is the Creator of all.

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[22] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

## Proof of the Existence of God the Creator (Glorious & Exalted)

Faith in the Existence of Allah (Mighty & Majestic) is indicated by all evidence: rational, intuitive, observational, scriptural, and otherwise, from all the proof and testimony of modern scientific discoveries, which confirm the Existence of this Creator God, without leaving room for the mind to deny His Existence (Glorious & Sublime).

Thus, no one can continue to deny the Existence of Allah (Mighty & Majestic), except out of arrogance and blind following of vain desires. No reasonable person could claim that this universe was created or came about by accident or that it came into being without someone to create it, for that is illogical by the consensus of all rational beings.[23]

### A Summary of Proof for the Existence of God the Creator

### I. Logical Proof

We see this universe in existence, and within it things happen that no one in creation has the power to cause, such as the existence of the universe, the heavens and the earth, the stars therein, the mountains, the rivers, the trees, sentient beings (humans) and animals, and more…

We wonder: Where did all of this come from?

A. Did it occur spontaneously?
B. Did it happen without anyone to cause it?
C. Did the universe make itself?

These are three possibilities, but all of them are wrong, so we are only left with the fourth—which we have not yet mentioned—which is the truth.

As for occurring spontaneously, this option is rejected by reality, because the likes of such great creatures could not have been made spontaneously, for every effect must leave a trace of its owner.

The existence of these great creatures with this magnificent, regular order, which is not in conflict or disarray, could not be haphazard, because the reality—what actually happens spontaneously—is that random changes are not ordered; they are subject to chance.

As for this universe making itself, the impossibility of such an option is obvious and self-evident, because this existence was nothing before it was anything; in fact, it was a void, and a void cannot produce something nonexistent.

As for the universe coming into existence without anything to cause it, that would be like saying that it came into being spontaneously, which as noted previously is impossible.

All that is left to say is the truth—the fourth option: This existence came into being by a Creator, Allah (Mighty & Majestic), as in the Saying of Allah Most High,

> {**Were they created by nothing, or were they themselves the creators? * Or did they create the heavens and the earth? Nay, but they have no firm belief.**}

[23] *The Jurisprudence of Worship* (*Fiqh ul-`Ibadaat*), by Ibn Uthaymeen

[Al-Toor 52: 35-36]

Therefore, this universe is a rational indication of the Existence of Allah (Glorious & Exalted).[24]

## II. Intuitive Proof

As indicated previously, the intuitive sense of man's pure nature is too obvious to require proof, because man believes in his Lord instinctively. Subsequently, when anything happens suddenly to anyone in the world and that thing poses a threat to him, his tongue will automatically say, without the person even noticing, "Oh Lord!" or something to that effect. This shows that man's pure instincts were designed to believe in the Existence of Allah (Mighty & Majestic).[25]

The Holy Quran draws our attention to this natural acceptance when the Most High says in the form of a rhetorical question, {**Is not He** (better than your gods) **Who responds to one in distress, when He calls on Him, and removes the evil…**}[]Al-Naml 27:62]

As such, the human being, with his creation in this form, with such an natural tendency towards faith in God and His Oneness, is most certainly a testimony and proof of His Existence, Wisdom and Absolute Power.

All the pious predecessors of this nation agree that in the nature of every being there is that which allows him to know his Creator, that which attracts him to God and binds him to Him, making him feel ever in need of Him for his existence and self-preservation.[26]

## III. Observational Proof

Human instinct and man's natural inclination confesses the Existence of Allah (Glorious & Exalted), which makes man continuously seek refuge with his God and Creator (Glorious & Sublime) in prayer and asking.

Without a doubt, the fact that the One Who created man and designed him in this fashion—to incline instinctively and naturally to believe in Him and His Oneness, and to seek refuge with Him always through prayer and asking—is surely true testimony and convincing proof of His Existence, His Wisdom and the Absoluteness of His Power.

Frequently we hear—with doubtless certainty—about the response of Allah (Glorious & Exalted) to the prayers of His good, believing servants, especially the prophets and messengers. Frequently we see with our own eyes that which shows that Allah (Glorious & Exalted) has answered our prayers and requests. For, how many people pray to Allah Most High and say, "Oh Lord!" and then see the answer before their very eyes?[27]

Allah (Blessed & Exalted) revealed in His Great Book (the Holy Quran) that which proves that He answers the prayers of His slaves. For example, the saying of the Most High,

> {**And** (remember) **Job, when he cried to his Lord, "Verily, distress has seized me, and You are the Most Merciful of all**

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[24] *Ibid.*
[25] *The Jurisprudence of Worship* (*Fiqh ul-`Ibadaat*), by Ibn Uthaymeen
[26] *The Issue of Divinity and Religion* (*Qadiyyat al-Uluhiyyah wal-Din*), by Dr. Muhammad al-Sayyid al-Julaynid
[27] *Ibid. #25*

**who show mercy." * So We answered his call, and We removed the distress that was on him…**}

[Al-Anbiyaa' 21: 83-84]

In the authentic Sunnah, it came to the Seal of Allah's Prophets and Messengers, Muhammad (pbuh), that which confirms this:

The hadith of Anas ibn Malik (may Allah be pleased with him), when he said,

> A man entered on Friday while the Prophet (pbuh) was giving the sermon. He (the man) said, "Oh Messenger of Allah, our wealth has perished and our avenues are cut off, so pray to Allah to save us." So the Prophet (pbuh) raised his hands and said, "**Oh Allah, save us! Oh Allah, save us! Oh Allah, save us!**" The sky was clear, without a trace of clouds, but the Prophet (pbuh) did not descend from the pulpit except when rain was dripping from his beard (may the peace and blessing of Allah be upon him) from the downfall of rain. The rain continued for an entire week until the same man came the following Friday and said, "Oh Messenger of Allah, the buildings have been destroyed and our property is flooded, so pray to Allah to hold it (the sky from raining) back from us." So the Prophet (pbuh) raised his hands and merely said, "**Oh Allah, around us, and not on us.**" And he gestured with his hand. He did not point in one direction except that it subsided by Allah's Leave, and the people went out, walking in sunshine.
>
> [Reported by al-Bukhari]

This noble hadith is visual proof and sensory testament that Allah (Glorious & Exalted) answers the prayers of His prophet (pbuh).

We would also like to point out that:

1. In this noble, authentic hadith, there is evidence of the truth of the prophethood of the Messenger of Allah (pbuh), in that one of the signs that he is a true messenger is that his Lord (Blessed & Exalted) supports him by answering his prayers, especially when they are seen and heard by many people, so that it serves to confirm his authority (pbuh) and the truth of his message, in addition to being testimony for all people in general (all those who learn of this hadith and other signs of prophethood) of faith and belief in his propethood and message (pbuh), and therefore, certainty in the truth of his call and the veracity of all he informed them of (pbuh).

2. In this noble, authentic hadith, there is evidence of the mercy, acuity and wisdom of Allah's Messenger (pbuh), in that he responded to the man's request initially by praying to his Lord (Blessed & Exalted) to send down upon them rain to provide for their needs and save them. This was an indication of his compassion and mercy (pbuh).

   Then, after the rain continued for an entire week, the man returned a second time to ask Allah's Messenger (pbuh) to beseech Allah (Glorious & Exalted) to hold back the rain because of the harm it had caused, so Allah's Messenger (pbuh)

responded to his request, but with perceptiveness and wisdom. He (pbuh) asked his Lord (Blessed & Exalted), "**Oh Allah, around us, and not on us**." In other words, he asked that the rain continue to bring benefit, but that it come down around the city, not on it, so that it would not harm its inhabitants.

He did not come again and ask him (pbuh) for the rain *not* to come again since that would bring the destruction and harm of drought. This great wisdom of Allah's Messenger (pbuh), and his mercy and compassion for those he was sent to, is a sign and a testament to his prophethood (pbuh) and the truth of his message and everything he informed us of.

Therefore, all we have mentioned in terms of the response of Allah (Glorious & Exalted) to the prayers of his slaves is but a summary of observational proof of the Existence of Allah (Mighty & Majestic).

## IV. Scriptural Proof

As for scriptural proof, it is too numerous to be counted, for the entire Holy Quran and everything authentically attributed to the Prophet (pbuh) —all the statements, sayings, and reports—give proof of the Existence of Allah (Mighty & Majestic).[28]

Allah Most High spoke the truth when He said about the masterfully-placed verses of His Book**,** in testament to His elegant phrasing, for He is the Wise God Who is Well-Aware:

> {**Had it been from other than Allah, they would surely have found therein much contradiction**.}
>
> [Al-Nisaa' 4:82]

> {**This is a Book, the Verses of which are perfected** (in every sphere of knowledge) **and then explained in detail from One** (Allah), **Who is All-Wise and Well-Acquainted** (with all things).}
>
> [Hud 11: 1]

## V. Inimitable Proof from the Prophets and Messengers

There is further proof of Allah's Existence, Oneness, Supreme Attributes and Absolute Power in that with which the prophets and messengers came—in the miracles and wonders—which testify to the truth of his propethood, his message, and his call, since they cannot be denied by anyone of sound nature. On the contrary, they agree with it completely.

In this point, we find corroboration with that before it, in that it is proof and testimony of the scriptural evidence. We would like to point out that:

The greatest of these miracles with which the prophets and messengers were supported as testament and proof of the truth of their call is: the Holy Quran, for it is the Book sent down by Allah (Blessed & Exalted) upon the Seal of His Prophets and Messengers, Muhammad (peace and blessings be upon him).

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[28] *The Jurisprudence of Worship* (*Fiqh ul-`Ibadaat*), by Ibn Uthaymeen

As such, the Holy Quran is the permanent, perpetual miracle until the Final Hour, since no messenger or prophet will come after the Seal of the Prophets and Messengers, Muhammad (pbuh).

The coming of the Prophet (pbuh) sealed all messages, which is why it was from Allah's Great Wisdom to preserve this Great Scripture—the Holy Quran—as an everlasting, permanent miracle to stand as testament to the prophethood and message of the Seal of the Prophets and Messengers, Muhammad (pbuh), to the truth of his call and the veracity of all he was sent to inform us of, in terms of the Existence of Allah Almighty, the Creator God, His Oneness, Supreme Attributes and Absolute Power…

In that way, the Holy Quran which was sent down upon the Seal of the Prophets and Messengers, Muhammad (pbuh), due to the miracles contained therein, testify that it is the Word of the Lord of the Worlds, irrefutable testimony of the truth of his call and the veracity of all he came to inform us of.

Allah's Messenger (pbuh) said,

> "**There did not come any prophet, except that he was given of signs that in which human beings would believe, and verily, what I was given is a revelation revealed to me by Allah, so I hope I will be the one of those with the most followers on the Day of Resurrection.**"
>
> [*Sahih al-Bukhari*]

So, no prophet was sent to his people, supported by miracles from Allah (Glorious & Exalted) except that these miracles would eventually cease and their influence and persuasive force would end upon the death of that prophet, which is the opposite of the case with the nation of the Prophet Muhammad (pbuh), since his greatest miracle—the Holy Quran—is permanent and perpetual, even after his death (pbuh). Its influence and persuasive power has been preserved. This is for no other reason than that he is the Seal of the Prophets and Messengers (pbuh), sent by our Lord (Blessed & Exalted) to all nations and to the whole of mankind.

**The Great Miracles in the Holy Quran and Their Significance**

It was from the Wisdom of Allah (Glorious & Exalted) that He sent His prophets and messengers supported by miracles and wonders, and that these miracles always reflected the particular gifts of the people to whom the prophet was sent. For example:

The people of Moses (Musa) were known for magic, and they were exceptionally good at it. Their magic was legendary, and their magicians were numerous. So Allah's Prophet, Moses, was sent, supported by Allah (Mighty & Majestic) with the type of skills in which his people were outstanding. This was so that their beliefs and magic would be invalidated. Among his miracles (peace be upon him) were: the staff that transformed into a giant serpent, which was real and writhing. Thus, the magicians and the people thereafter knew that what Allah's Prophet, Moses (pbuh), had come with was not magic, for the magicians were the masters of that falsehood (magic), and they had full and comprehensive knowledge of it.

So, these magicians were the first to testify to Moses's (pbuh) prophethood and message, and that the miracles he came with—the staff

and others—were supernatural, not simply an elaborate ruse like the falsehood they had used. They testified that no one could do anything like that, but He Who could say, {"**Be**!"—**and it was**}, none other than Allah, Lord of the Worlds.

Another example is Jesus (`Eisa), peace be upon him:

His people were known for medicine. They were experts in this field. So, the miracle of Allah's Prophet, Jesus (pbuh), was of the type of activity in which his people were exceptional. Among his miracles (pbuh) was the treating and curing of the blind man and the leper, by Allah's Leave. He also raised the dead (one whose death was not the final end of his term and transference beyond the *Barzakh*, to the Realm of the Dead) by Allah's Leave. So, these miracles testified that he (pbuh) was a prophet sent by Allah (Mighty & Majestic) and that Allah (Glorious & Exalted) had strengthened him with these miracles so that his people would believe in his message and call. Thus, a group of people believed in his prophethood, message, and glad tidings, while other groups were led astray, either by disbelieving or by exaggeration about them.

As for Allah's Messenger, Muhammad (pbuh):

The Arabs were known for their rhetorical style and eloquence. They were people of poetry, literature and other aspects of this field in which they excelled.

The Holy Quran, which was sent down by Allah (Blessed & Exalted) upon His slave and prophet, Muhammad (pbuh), was a great, permanent, perpetual miracle of the type in which his people excelled. That was in addition to many, many other great miracles which were produced at his hands (pbuh) as support from Allah (Glorious & Exalted) for his message and call.

**Among the Inimitability of the Holy Quran (The Great Miracle)**

1. Its rhetorical force and the magnificence of its language, the precise harmony of its words and structures, the nobility of its purpose and vision, its challenge to the Arabs—the people of eloquence and verbal acuity—to come up with even one chapter like it…yet they were all unable. They failed and were unsuccessful. They dared not accept the challenge. They could not attack the Holy Quran, not even a single word. There were among them those who stood fast in their disbelief, yet one would praise the Holy Quran upon hearing it, "Verily, in it there is a sweetness; there is an elegance. Its highest reaches are fruitful and its lowest reaches are generous. It is not human speech." This was for no other reason than that the Holy Quran is not of human production; it is the Speech of the Supreme Creator (Blessed & Exalted).
2. The Holy Quran contains news of the Unseen which Allah's Messenger (pbuh) would have had no way of knowing. It came in true detail, just as it was told to him. This news consists of information about the past, present events the Prophet Muhammad (pbuh) could not see or hear, and also prophecies of the future.
3. News of amazing, previously unknown scientific facts which no one fourteen centuries ago could have had any knowledge of. The truth and precision of what Allah's Messenger (pbuh) reported has only

recently been discovered by modern science. As we have indicated, the Holy Quran is distinguished in the following ways:

A. It excels in the degree of its perfection, its inimitability, and eloquence.
B. It is exemplary in that it brings together everything Allah's creatures need in their current lives and for the Hereafter, in that it came with a pure creed, guiding rituals, proper standards of behavior, virtuous conduct, and merciful legislation.
C. It came with information and amazing knowledge, beneficial instructions, and cogent arguments: one does not find any aspect of life except that the Holy Quran has addressed it, through direct statement, allusion or reference. It contains news of the ancients and their history, and news of those to come.
D. The Holy Quran is distinguished in that it provides permanent legislation.

   Because the Holy Quran is a miracle that will last until the Final Hour for Arabs and non-Arabs—to all people, in every time and place—its wonders never cease.

   It has inspired many, many Arab scholars in a wide variety of fields: astronomy, medicine, geography…they willingly submit and respond to it.
E. The Holy Quran stands out in that it supersedes all previous scripture.
F. The Quran excels in the strange influence it holds over the listener. It attracts his heart, takes hold of his feelings, emotions, and passions.

   The Holy Quran addresses both the intellect and emotions. It offers intellectual benefit and emotional satisfaction together. Indeed, the disbelievers (despite their disbelief and association of partners with Allah) used to love to listen to the Holy Quran.

One could mention many, many more examples of the excellence of the Holy Quran—this everlasting, supreme miracle—which was sent down upon the Seal of the Prophets and Messengers, Muhammad (may the peace and blessing of Allah be upon him).

It is true what we have said about the Holy Quran being the greatest miracle of Allah's Messenger (pbuh), but it is not his only miracle (pbuh). The pure, authentic Sunnah of the Prophet (pbuh) and his noble statements, sayings, and actions contain news of the Unseen, stories of the past, events in the present beyond the sight or hearing of the Prophet (pbuh), and things to come in the future which Allah's Messenger (pbuh) could have had no knowledge of, which would then occur precisely as he (pbuh) said they would, in addition to the allusion to and direct informing of scientific facts no one at the time knew. Then modern science came along and discovered the truth of what Allah's Messenger (pbuh) had informed us of. This is considered one of the greatest of the miracles the Prophet (pbuh) was supported with by Allah (Blessed & Exalted), to be a testament and proof of his message, his call, and the veracity of the news he has told us.

This, in addition to other evidence—proof, miracles, signs in nature—all testify to the message of the Trustworthy Messenger and that he is the Seal of the Prophets and Messengers.[29]

**An Important Point:**

Our Lord (Blessed & Exalted) sent His messenger, Muhammad (pbuh) with upstanding legislation and guiding rituals, and among the scientific proof that the law Allah's Messenger (pbuh) came with is from this Creator God is the following:

**The Muslim rite of circumambulation around the Holy Ka`bah (Allah's Ancient House)**

The exemplary Muslim rite of circumambulation around the Holy Ka`bah —the Ancient House—which was prescribed by Allah (Mighty & Majestic) for them as they were chosen for it, is the only act of worship that is in complete accordance and harmony with the order of the universe that was created and designed by Allah (Glorious & Exalted).

For, Allah (Glorious & Exalted) prescribed for us to circle the Ka`bah seven times in a counterclockwise direction, so that the Ka`bah in on our left.

Let us contemplate and closely examine this congruence and peculiar harmony:

1. The nucleus contained in the atom of which all matter is made:

   Revolving around this nucleus are small, negatively charged particles known as electrons. They revolve in seven energy levels, such that the nucleus has around it seven levels of energy which is the same as the number of circumambulations around the Ka`bah in *Tawaaf*.[30]

   These electrons revolve in a counterclockwise direction, which is the same direction as the circumambulation around the Holy Ka`bah. Glory be to Allah!
2. The earth rotates around its axis in a counterclockwise direction.[31] Glory be to Allah!
3. At the same time, the earth revolves around the sun in a counterclockwise direction, which is the same direction as the Muslim rite of circumambulation around the Ka`bah: counterclockwise.[32] Glory be to Allah!
4. Human spermatozoa circle the ovum in a counterclockwise direction, which is the same direction as the circumambulation of the Ka`bah.[33] Glory and praise be to Allah, the Great!

   It is as though moving in a counterclockwise direction as in the rite of circumambulation around the Ka`bah is one of the pillars of glorification.

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[29] Please refer to the book, *Muhammad (sws) Truly Is the Prophet of Allah*, by the author. You may refer also to its main references—books and special edition audio recordings on the scientific miracles in Quran and Sunnah, especially those by Dr. Zaghlul al-Naggar.

[30] *Scientific Miracles in the Quran and What the Wombs Hide* (*I`jaaz al-Quraan fimaa Takhfeehi al-Arhaam*) Karim Naguib al-Agharr

[31] *Ibid.*

[32] *Ibid.*

[33] *Ibid.*

All other celestial bodies—the sun, the moon, the stars, the planets, the meteors, subatomic particles—all of them move in a counterclockwise direction in their orbits, giving glory to Allah (Glorious & Exalted).[34]

Human spermatozoa circle the zygote in a counterclockwise direction, the zygote rotates on its axis in a counterclockwise direction and the Muslims circumambulate during the rites of pilgrimage around the Ka`bah in a counterclockwise direction. This image—the image of circling in a counterclockwise direction around the nucleus during glorification, as the Muslims circumambulate the Ka`bah, as the earth revolves around the sun, as galaxies revolve around a black hole—reveals to us the harmony of Islamic scripture with the order of the universe, which shows that the Creator of this universe is He Who sent down to us the true religion which uncovers for us the laws of the universe. Indeed, it is Islam.

This sort of congruence and harmony between the law and worship with which the Messenger of Allah (pbuh) came and the laws of the universe cannot be received by a sound mind with anything less than absolute conviction.

1) The One Who prescribed to Muhammad (pbuh) this upstanding law and guiding rituals must necessarily be the Supreme God, Creator of the universe.
2) The Attributes of this Creator God must necessarily be exactly equivalent to that which Allah's Messenger, Muhammad (pbuh), informed us and precisely as he preached.

   It is commonly known that Allah's Messenger (pbuh) preached the confirmation of the Existence of this Great Creator God (Glorious & Exalted).

   He (pbuh) preached the Oneness of this Great Creator God, in accordance with the Saying of the Most High, {**Say, "He is Allah, the One."**}[Al-Ikhlas 112:1]

   The Messenger of Allah (pbuh) taught the glorification of this Creator God and His exaltation above any partner, equal, rival, peer or son, as Allah Almighty says, {**So know that none has the right to be worshipped but Allah.**}[Muhammad 47: 19] and {**"He begets not, nor was He begotten."**}[Al-Ikhlas 112: 3]

   The Messenger of Allah (pbuh) told us of the Supreme Attributes of this Creator God (Glorious & Sublime), of His Absolute Power, His Comprehensive Knowledge, and His Complete Wisdom. As the Almighty has said, {**There is nothing like unto Him**}[Al-Shura 42: 11], {**"And there is none co-equal or comparable unto Him."**}[Al-Ikhlas 112: 4]

## VI. Scientific Proof

A materialistic, atheistic man at the beginning of time might have imagined, meek creature that he was, that an enormous star like the sun, which he saw every day without change in its form, was eternal and that it would remain like that forever, for he had always seen it that way without change.

[34] *Ibid*.

The philosophers postulated the agelessness of celestial bodies and their eternity, meaning that they were not created and that they had been the way they were since time immemorial.

**Modern science, however, has now confirmed** completely that the rays produced by the sun diminish its mass (even if the amount it is diminished is infinitesimal compared to its size), which will lead to its end one day in the future, though that may indeed be far distant.

With that, modern science invalidated the saying of the philosophers and deniers of the Existence of God that the sun or any of the other stars is eternal, and likewise the other celestial bodies and planets. Since they have a date of beginning, then by definition, they must also have an end.

Then, these philosophers who denied the Existence of God, the Creator, came and said that the atom (matter) is eternal, but physics has invalidated this assumption. It has demonstrated that the atom itself is made up of other subatomic particles, such as the electron, the neutron and the proton.

Then, it showed that these subatomic particles themselves are made up of smaller parts, the latest of which physicists call the 'quark.'

One might say that the quark is eternal matter, but that would also be wrong because:

1) That would be to speak without knowledge, since a quark does not contain anything that would indicate it is eternal or that it itself is not composed of smaller particles as was previously postulated about the atom, especially if technology advances and develops more than it is now, which it will undoubtedly do, for advances in technology now happen at an amazingly swift pace.

2) If these quarks, or anything other 'sub-quark-ian' particles that may one day be discovered to be smaller or more minute than the quark, are ever found to be the smallest particles, then this form of matter (quarks or otherwise) must necessarily be self-sufficient, independent in their existence from others. In other words, they do not cease to exist, they do not change, and they do not get exchanged. Yet, that, too, is incorrect, since:

   Modern science has established that these particles are subject to transformation into energy, and that energy itself is subject to transformation into matter, so that what we call hydrogen, for example, and what we call light energy are in reality two sides of a coin, since:

   Energy is equal to mass times the speed of light squared ($E=mc^2$).

   This ability to transform indicates: that its ability to remain in a particular form was reliant on external factors, meaning: as long as these factors persist, it remains in one form.

   Therefore, its existence does not depend on itself.

   **Therefore**: It cannot possibly be eternal.

   Another result of this is: that matter in any of its forms is subject to destruction, for matter does get created and destroyed, since it can be broken down or transformed into other forms of

matter or energy, and anything that can be broken down or transformed is not eternal.[35]

## VII. Cosmological Proof

Modern science has discovered in the field of cosmology a fact of the utmost importance that was not previously known.

The science of cosmology has discovered that the universe is expanding in continuous sequence, such that its galaxies are moving away from each other, constantly and very quickly, and that what is moving apart is the place where these galaxies are located, and through the expansion of this place, the distance between the galaxies located therein is increasing, even as they continue to move in their constant, stable orbits.

Cosmologists have tried to explain this strange phenomenon, and as a result, two well-known theories have been proposed. These two theories are:

A. The Infinite Universe Theory (The Theory of Continuous Creation), otherwise known as: Steady State Theory
B. The Big Bang Theory

These two theories were formed to explain what had been discovered: the stable density of the universe, despite the increasing distance between its parts.

### A) The Theory of Continuous Creation (Steady State Theory):

The Theory of Continuous Creation explained the stable density of the universe despite the increasing distance between its parts by postulating that: matter comes and takes the place of matter that has moved away, which is how the universe maintains its density despite its expansion. Then they said: It is like that, for the universe is in a steady state and it has been that way forever; it has no beginning and no end.

Then came the question that invalidated this deduction, and therefore the theory: Where did this matter come from?

Some of the proponents of this theory—at the beginning—said that it was created from nothing, but many objected to saying something like that, since nothing cannot create something.

Before long, scientists discovered facts that brought this theory to its death. They found incontrovertible evidence that the universe does not remain in one state as this theory postulated, which is why it was called Steady State Theory.

It was proven that the universe was in a state of change, contrary to what this theory proposed, and the theory could not explain the change. That is why scientists have turned away from it toward another theory: the Big Bang Theory.[36]

### B) The Big Bang Theory

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[35] Summarized from the book, *Physics and the Existence of a Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

[36] *Ibid.*

This theory proposes that: If the universe has been expanding to this day, then it must have once been more condensed, and if we imagine the progression of these galaxies in the opposite of the direction in which they are expanding today, meaning if we imagine them getting closer and closer together, then it would have been one piece equal in size to the collective size of the galaxies it was made of.

However, physicists say that however much these galaxies move closer together and compact, their density increases, as would the strength of their attraction, so they would become more stuck together, the empty spaces between the stars that form the galaxies would compress, the force of gravity would increase on the stars themselves, and in that way, the pressure would continue until all the matter from which the universe was formed would become the size of an atom. The pressure would then continue until this matter was as small as possible.

This extremely compressed matter and tremendous amount of energy would explode, its parts spreading out in the form of rays. Then it would begin to cool, and gradually the universe we see would have formed from it.[37]

Then came the important question:

Where did this matter that the universe was created of come from?

Is it possible that this matter came from nothing?

Of course not; nothingness cannot create anything.

Then, where did it come from?

The confirmed solution is: without a doubt, God the Creator brought it into being from nothingness—the Creator of everything—and He (Glorious & Exalted) is characterized by Absolute Power, and His Attributes are wholly dissimilar to those of His creatures. If He wills something, He must only say, "**Be,**" and it is. Glory be to Allah, the Almighty!

**A crucial note:**

We would like to point out that the Holy Quran gave an indication of this theory (the Big Bang Theory). In fact, it raised it from being a hypothesis —though scientists inclined more toward it than other hypotheses—to being a certified fact, for, as we indicated earlier, it is necessary to believe in Allah's prophets and messengers, and to believe in the Divine Scriptures with which they were sent, including all that is contained therein.

For Allah (Glorious & Sublime) revealed to us in the Holy Quran,

> **Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?**
>
> [Al-Anbiyaa' 21:30]

The words, {***kaanataa ratqan***}, mean that the heavens and the earth were joined together, not at a distance, {***fa-fataqnaa-humaa***}, meaning: We separated them, i.e., the heavens and the earth.

Thus, this Noble Verse calls us to contemplate how this universe we see began, to come to know its Creator, and to believe in Him, His Glorious Attributes and the Absoluteness of His Power.

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[37] *Ibid.*

As such, this Noble Verse is amazing, inimitable, scientific proof, which bears witness to the veracity of the Words of the Lord of the Worlds as sent down upon the Seal of His Prophets and Messengers, Muhammad, may the peace and blessing of Allah be upon him.

## VIII. The Proof of Meticulous Care

Whoever contemplates this universe created by Allah (Glorious & Exalted) finds it in the utmost balance, proportionate to an unimaginable extent.

How, then, could this astonishing balance be possible if the universe was created haphazardly?

Anyone who thinks about this universe and all the creatures in it can see that it is not a random assortment of beings; it is systematically ordered and intricately designed. There is a purpose behind it which indicates that this universe and all the creatures and beings therein have an All-Knowing, All-Wise Creator.

Thus, we find that the movement of these creations and beings is well-balanced; one does not interrupt the other. In fact, the laws that govern them are one; they do not differ in time or place, except when God the Creator wills them to differ. That in itself is a miracle leading us to Him (Glorious & Exalted), to His Absolute Power, and to the glory of His creation.[38]

Thus, we should know that there is no contradiction between a thing being created and there being a cause for its creation. Indeed, it is the Way of Allah (Glorious & Exalted) to create with reasons, for He (Glorious & Exalted) is the Creator of these causes and He is the One Who makes the causes.

Thus, everything we see and witness in terms of incredible balance and precise order in this universe is proof of the meticulous care of Allah (Glorious & Exalted) over his creation.

To shed light on some of that which will demonstrate this glorious balance and meticulous harmony in the order of the universe, in which there is proof of the Perfect Wisdom of this Creator God and the gloriousness of His handiwork, and an indication of His Great Care (Glorious & Exalted) in His creation.

1. The Saying of Allah Most High:

> {**Have We not made the earth as a bed * And the mountains as pegs? * And We have created you in pairs * And have made your sleep as a thing for rest. * And have made the night as a covering * And have made the day for livelihood. * And We have built above you seven strong** (heavens) *** And have made** (therein) **a shining lamp** (the sun) *** And have sent down from the rainy clouds abundant water. * That We may produce therewith corn and vegetation * And gardens of thick growth.**}
>
> [Al-Naba' 78: 6-16]

Let us contemplate these Noble Verses from the Book of Allah (Glorious & Exalted) which call us to ponder the signs and creations of Allah Most High—to think about the relations between every one of these creations and the other, and their benefits,

[38] *Ibid.*

interests and purposes which point to the care Allah (Glorious & Exalted) shows towards His creation.

2. The earth we live on is enormous in relation to us, yet it does not equal the size of an atom in relation to this great universe. Were it the size of the moon, the force of its gravity would be one-sixth the strength of its current gravity. The result would be that it could not hold the water and air around it, as is the case on the moon where there is no water and which is not surrounded by an atmosphere. The cold at night would be so extreme that it would freeze anything on it and the heat in the daytime would burn anything on it.

   On the other hand, if the circumference of the earth were twice its current size, the force of its gravity would be double. Then its atmosphere would be compressed, which would produced pressure which would have a negative effect on the life we live. The bigger the earth's size, the more this pressure would make it impossible for living beings to exist.[39]

3. The earth completes one rotation around its axis every twenty-four hours. This means that it spins around its axis at a speed of 1,000 miles per hour.

   Were we to suppose that this speed were to slow down to 200 miles per hour, the length of night and day would be ten times as much as they are now. As a result, the sun (at its present strength) would burn everything above the earth, and anything still left would fall victim to the intense cold at night.[40]

4. The earth's crust: If the earth's crust were thicker than it is now by 10 feet, there would be no oxygen, since the earth's crust would absorb the oxygen, thus making life impossible.

5. Water vapor: If the bottom of the oceans were a few feet deeper than they are now, they would attract oxygen and the carbon dioxide that plants take in to produce the oxygen necessary for life. This would make it impossible for plants to exist on the earth and life would cease to exist without oxygen.[41]

6. The atmosphere: If the atmosphere were thinner than it is now, meteors would penetrate it, and they would fall to the earth and burn it.[42]

7. The sun: If the sun were closer to the earth by half its present distance, the leaves would burn from its heat, and if it were farther away by twice the current distance between it and the earth, the extreme cold that would result from that would extinguish all life on the face of the earth.

   Were the sun's place taken by another star many times as hot as it, the earth would be a terrible furnace.[43]

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[39] *The Challenge of Islam* (*Al-Islam Yatahadaa*), by Wahiduddin Khan
[40] *Ibid.*
[41] *Ibid.*
[42] *Ibid.*
[43] *Ibid.*

There are many, many more examples of this incredible equilibrium and delicate proportion in the order of the visible universe. This indicates the meticulous care Allah (Glorious & Exalted) shows with His creation and the way He protects them. It is proof of His Existence, His Wisdom and the glory of His handiwork.

## IX. The Moral Proof

Moral values, such as honesty, loyalty, justice, and more, are qualities necessary for the existence of human society. Without these values, there could be no social relations or any relations of any kind. Honesty and other virtues and moral values are a societal necessity. The more virtuous its members, the more cohesive the society will be, and the greater the incentive for the sciences, technology, and economy to flourish, all other conditions provided.[44]

In the absence of God-worship and religion, there is a void of such moral values, in that:

The incentives necessary to make it imperative to hold such values are not present.

For example:

An honest man finds no reward for his honesty. In fact, there might not be anyone else who holds these values to reward him for his adherence and reciprocate these values and virtues.

Lying might be a means (though it is wrong) to prevent harm from reaching a person or it might be a means of attaining something to which he has no right. In that case, the individual would not hesitate to lie or commit any other vice in order to prevent any harm from coming to him or to get something he is not entitled to, since the motivation required for this restraint and avoidance of vice is not present.

For he is not on the path shown to us by a Wise, Just, Creator God…

The valiant and good would not be rewarded and the wicked and corrupt would not be punished, and there would be no other realm for either one to be rewarded or recompensed in.

As such, whoever upholds these virtues and moral values, even at the loss of some worldly benefit, would say to himself:

For what do I sacrifice such worldly benefits and lose such temporary pleasures, if there is no reward for the virtues and moral values I uphold?

At that time, the light of goodness would be stripped from this universe, and nothing would remain but perilous darkness which annihilates all standards of good and evil. Even exterminating whole peoples with bombs would not be considered unjust, for they themselves would one day meet their death. There would be no God to bring the unjust to account for their actions or to restore the rights of those who had been wronged.

Though the atheist who denies the Existence of God the Creator upholds some of these moral values, such as honesty, loyalty, and justice, for example, he contradicts the essence of his principles when he refuses to believe something true if it would cost him some benefit, for he temporarily abandons his principles and reason.

On the other hand, the true believer—who has faith in Allah (Glorious & Exalted), the Creator of all things—is completely the opposite.

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[44] Summarized from the book, *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

When he lies, for example, he has chosen a path contradictory to his principles and reason, and when he tells the truth, he is in harmony with them, and therefore with his pristine nature.

For all human beings are created to know instinctively that these moral values are something he should uphold and adhere to, for they are a part of his rational nature. People therefore feel happiness and pleasure when they uphold these virtues (as long as their sound nature has been preserved), and if they do not uphold these moral values, they feel sad and dejected.

This proves that the placement of such moral values in man's nature must necessarily have been done by a Wise Planner, and that there must necessarily be a Creator of this sound nature.

In other words, there must exist a God Who Created this universe and everything in it, and He (Glorious & Sublime) must be the One Who designed man with such a perfect, sound nature.

To conclude this current section, we would like to point out that:

If it were possible that the universe created itself, that would mean that it enjoys the attributes of the Creator, in which case we would have to believe that the universe is God, and we would have to stop admitting that the universe has a God. However, that would be strange because it would be a material and immaterial god all at once![45]

So we see that this statement is invalid and corrupt.

Yet we believe in the God Who created the material world, Who is not a part of this universe, but Who is, in fact, its Sovereign and Designer.

[45] *The Challenge of Islam* (*Al-Islam Yatahadaa*), by Wahiduddin Khan

## Could the Universe Possibly Have Two or More Gods?

We have confirmed, in our previous discussion, with a variety of evident proofs and undeniable arguments, the Existence of Allah (Glorious & Exalted), and that He is God, the Creator of this universe and all creatures and beings therein. Indeed, He (Noble & Sublime) is the Creator of everything, with His Absolute Power, Comprehensive Knowledge and Complete Wisdom.

What many have produced—of those who have traded and altered their basic good nature for corrupt beliefs about the existence of other gods beside Allah (Mighty & Majestic), and their association of them in worship—is nothing but vain desire and defective reasoning, since good nature and sound mind deny any of that, as there is no evidence for it, intuitively, rationally, or otherwise.

This corrupt belief—in gods other than Allah—is nothing but slavish following of assumptions and conjectures, since it bears no relation to the firm truth, in accordance with the Saying of Allah Most High,

> **While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.**
>
> [Al-Najm 53: 28]

Indeed, the undeniable evidence is to the contrary. All testimony and proof confirms the Oneness of Allah (Glorious & Exalted) and the impossibility that He has equals or partners in His Divinity, His Supreme Attributes, or His Absolute Power.

**Among the evidence bearing witness to the Oneness of Allah (Glorious & Exalted):**

1. **Intuitive Evidence**

A. By his pure, good nature, man believes in His God Who created him, and that the One Who created him and all things is One God, in accordance with the statement of Allah's Messenger (pbuh),

> **Every baby is born with a pure, good nature, then his parents turn him into a Jew, a Christian, or a Zoroastrian.**
>
> [*Sahih al-Bukhari*]

If something happens suddenly to a person, and it is dangerous to him, or he experiences a tragedy, his tongue automatically says, "Oh God!" or "Oh Lord!" This proves that instinctively, he knows that God, the Creator, is One God, without partner, since he does not at that time pronounce more than one name. This instinct proves the Existence of this Creator God and His Oneness.

B. When man wants to take refuge in his Lord and seek shelter with Him, through prayer and asking, we find him only praying to One God, not more than that.

We find that he does not call upon any name, but that which can only refer to One God. We find him praying and saying, "Oh Allah!"

or "Or Lord!" or something like that, in accord with the Saying of Allah Most High,

> **Is not He** (better than your gods) **Who responds to one in distress when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any god beside Allah? High Exalted is Allah above all they associate as partners** (with Him)**! * Is not He** (better than your so-called gods) **Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allah? Say, "Bring forth your proof, if you are truthful."**
>
> [Al-Naml 27: 63-64]

The Arab pagans used to associate with Allah (Mighty & Majestic) many gods in the land, in the form of statues and idols of stone and other materials, which they used to worship alongside Him.

If the pagan were asked: How many gods do you worship? He would answer that He is one god in the sky. Then he would list however many he liked of statues and stones which he had taken as false idols that he would worship in the land.

However, if he was asked about the god he prayed to and made requests of?

He would say: The one in the sky.

This proves that man was created to believe in the Oneness of Allah (Glorious & Exalted).

## 2. The Call of the Prophets and Messengers to the Oneness of Allah (Glorious & Exalted)

Allah (Glorious & Exalted) sent His prophets and messengers to call the people to believe in Him and to confess to His Oneness, and that He has no equal and no partner in this Divinity, so that He Alone (Noble & Sublime) should be worshipped.

As we pointed out, Allah (Glorious & Exalted) created man to have faith in Him and His Oneness, so that there is no contradiction between what the messengers called to and how people were created in terms of belief in Allah (Mighty & Majestic) and His Oneness.

That is because the God Who created man on faith in Him and His Oneness is Himself the God Who sent His prophets and messengers to call the people to the nature of their creation and to remind them of it, out of compassion and mercy from Him (Blessed & Exalted). In doing so, He presented them with authoritative proof, either for or against them, in His Wisdom and Justice (Noble & Sublime).

Then Allah (Glorious & Exalted) supported His prophets and messengers with miracles and wonders which bear witness that they have the support of this All-Powerful, Creator God, as shown previously, so that the people might believe the truth they proclaimed—the Existence of Allah and His Oneness—and the veracity of their call to faith and to belief in all they informed them of.

## 3. The Rational Proof

A. Mutually Contradictory Evidence

If it was confirmed to us through our senses that the universe is the epitome of masterful workmanship and perfect order, that would prove that its Creator is One, without partner, neither helper nor rival.

In other words, if a disturbance in the equilibrium of the universe were to prove impossible through observable data, and the precision and exactness of its construction could be established through observable data, it would be impossible for it to have more than One Creator.

Thus, to propose the existence of more than One Maker, equal in attributes and actions: when their wills diverged—if, for instance, one of them wanted to move an object and the other wanted it to be still and not move—then the following would happen:

Either what both of them wanted *would* happen, which would mean a combination of two contradictory opposites, and that is obviously incorrect, or what both of them wanted would *not* happen, and this is also invalid because that would be attributing weakness to both of them.

Alternatively, one of them would get what he wants at the expense of the other, in which case that one would be the True Lord, and the other a weakling who does not deserve to be worshipped. So, the order of the universe and the precision of its workmanship proves that its Creator and Designer is One and that He has no partner. And that is Allah Most High.[46]

We would like to point out that this Noble Verse: {**Had there been therein gods besides Allah, then verily both would have been ruined.**}[Al-Anbiyaa' 21: 22] refers to the unity of divinity (*tawhid al-uluhiyya*), meaning the singling out of Allah (Glorious & Exalted) Alone for worship. This requires admission of the unity of lordship (*tawhid al-rububiyya*), meaning that He (Noble & Sublime) Alone is the Creator.

The proof of this meaning is that the Arab polytheists conceded the unity of lordship—that the Creator is One God. Thus, the singling out of Allah (Glorious & Exalted), exclusively, for worship —the unity of divinity—does not come until after the unity of lordship—the belief and faith in the fact that He (Glorious & Exalted) Alone is the Creator, without equal or partner.

Therefore, the meaning of the Holy Quran is the unity of divinity, which contains the unity of lordship, but not the opposite. This is what the Verse says, {**Had there been therein gods besides Allah, then verily both would have been ruined.**}

Indeed, Shaykh ul-Islam Ibn Taymiyyah (may Allah have mercy on him) alluded to what we have stated.

B. After confirming the Existence of Allah (Glorious & Exalted) through various proof and testimony, and that He (Noble & Sublime) is God, the Creator of this universe and all the creatures

[46] *The Method of Argument and Debate in Settling Matters of Belief (Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan

and beings therein, then a sound mind can only accept that this Creator God is One God, without partner or peer, and that, based on such, He Alone must be singled out exclusively for worship. None other should be worshipped—not statues, stones, false idols, lies, conjectures or assumptions.

Man's pure, good nature and sound mind do not accept anything other than that the slave—the created being—should submit to the power and authority of the One God, the Creator God, and that all worship should be for Him (Noble & Sublime) Alone. It should not be directed toward anyone else. That is because, if the universe had two Creator Deities, with all the creatures and beings therein, or if it had more than two gods, then man, as a subject and creation would be obliged to submit to their authority collectively. He would have to obey them and follow all their orders.

Without a doubt, their orders and instructions—these false gods—would necessarily differ, conflict, and clash with each other.

At such time, the poor human being, as a subject and creation, would not know which of these orders or instructions to follow, or which of these gods to obey.

Then, if this slave creature were to follow the orders and instructions of one of them—these 'gods'—he would subject himself to the anger and punishment of the other, if that were the case.

So what would be this slave creature's situation then? Would he be rewarded or punished—or both?

Undoubtedly, this scenario is impossible, and no one of pure, good nature would accept it, nor would any sound mind that Allah Most High created us with to ascertain the real truth, not simply conjecture and hypothesis.

Indeed, anyone in possession of his pure, good nature and a sound mind would not accept anything other than the fact that this Creator God is One, Singular, without partner or peer, in accordance with the Saying of Allah Most High,

> **Allah puts forth a similitude: a** (slave) **man belonging to many partners** (like those who worship others along with Allah) **disputing with one another, and a** (slave) **man belonging entirely to one master,** (like those who worship Allah Alone)**. Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not.**
>
> [Al-Zumar 39: 29]

This means that this slave man who is owned by competing partners who differ in their desires, goals, and instructions, is not equal to the slave man who is only owned by one master, and is exclusively his. This Quranic metaphor is like the situation of a polytheist who worships other gods beside Allah Most High and the true believer who worships none but Allah Almighty Alone, Who is without peer or partner. So, where is this one compared to that one?

Additionally, what we have shown concurs with the Saying of Allah Most High,

{**Had there been therein** (in the heavens and the earth) **gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne,** (High is He) **above what they attribute to Him!**}

[Al-Anbiyaa' 21: 22]

In other words, if there were other gods besides Allah, the heavens and the earth would be ruined, due to their differences and competition, and subsequently their conflicting orders and instructions, which would clash with and contradict each other, as we have shown.

We would like to point out that:

The Noble Verse does not say "if there were two gods therein" because the implied supposition is the existence of many gods being worshipped beside Allah, as was the case of the Arab polytheists.

To summarize, it is an intuitive and logical impossibility for the universe to have one or more gods.

Therefore, the Creator of this universe and all the creatures and beings therein is Allah Alone (Glorious & Exalted), the Creator of all things, Who has no peer or partner.

C. The Saying of Allah Most High,

{**No son** (or offspring or children) **did Allah beget, nor is there any god along with Him;** (if there had been many gods)**, behold, each god would have taken away what he had created, and some would have tried to overcome others!**}

[Al-Mu'minoon 23: 91]

This Noble Verse is proof against those who deny the Oneness of Allah Most High, since it addresses man's reason proceeding in accordance with the good nature with which his soul was created, without complicated mental processes.

This Noble Verse negates the idea that Allah has a son, so that no one would try to draw near to Him through such a son. In this there is the negation of divinization of intermediaries between Allah (Glorious & Exalted) and His slaves.

Furthermore, this Noble Verse negates the idea of there being other gods to be worshipped in partnership with Allah Most High, for if there were those who deserved to be worshipped with Him, there could only be two possibilities:

1) The first possibility: Either each 'god' would be All-Powerful and thus entitled to the first hypothesis, as Allah Almighty says, {**behold, each god would have taken away what he had created**}, and it is known that this has not happened, and since it has not happened, this proves that the Creator is One God.

2) The second possibility: Or one of them is All-Powerful and the other is not. In other words, one of them is Able and the other is unable. This would prove correct the second hypothesis in

Allah's Saying, {**and some would have tried to overcome others**}, and it is known that this has not happened. This proves the impossibility of the existence of One Able God and one unable 'god.'

This means that there exists none other than One God, with Absolute Ability.

Were the existence of One Able God and one unable 'god' to be supposed, the Able One would be the God to the exclusion of the other 'gods,' but the supposition of other gods beside Allah (Glorious & Exalted) is impossible.

So, Allah (Glorious & Exalted) is the One & Only God, Who is without partner or peer.

D. The Saying of Allah, {**"He begets not, nor is He begotten."**}[Al-Ikhlas 112: 3]

This Noble Verse, with its succinct phrasing, indicates the Eternalness of Allah (Glorious & Exalted), and His Exaltation above taking a son. Just as He (Glorious & Exalted) was not born of anything before, He (Noble & Sublime) has not sired anything, since He has no need of such.

Thus, Allah (Glorious & Exalted) is the First—the Alpha—and there is nothing before Him; Allah existed when there was nothing other than Him. He does not beget, nor is He begotten, for nothing is born but to die, and that attribute is impossible for Allah (Noble & Sublime).

Therefore, let us contemplate the two possible explanations for the existence of gods beside Allah Almighty:

- Who brought them all into existence (for they must have had a progenitor)?
- Did they come from nowhere? From nothing? Impossible, for verily, nothingness does not bring forth something, because it is a void.

Therefore: There must necessarily have been a progenitor for them —another god—whose abilities supersede all of theirs.

Therefore: Who then created this god who created the other gods?

Were we to say: The god who created the aforementioned god is another god who commands even higher abilities, then we would have to continue asking this question, and this would lead us into an interminable chain of similar questions with comparable answers.[47]

This is impossible for man's pure, good nature or sound mind to accept.

Additionally, such hypothetical 'gods' would be created, and thus bound to obey and worship the One Who created them…and so on.

Therefore: There must necessarily be Only One God, beside Whom no one has the Power to create, and Who Alone possesses

[47] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

the Absolute Power to bring things into being from nothingness. This Creator God must necessarily possess the Attribute of Eternal and Infinite Life—that His Existence is Everlasting and Permanent, Ever-Living, Self-Sustaining forever and ever. No slumber (inattention) overtakes Him, or sleep. He was not born of anything. He exists sufficient unto Himself, not dependent on anyone or anything other than Himself for His Existence. He (Glorious & Exalted) is Ever-Existing, Permanent in Himself, for all times.

As we have indicated, the answer to the question posed at the beginning of this chapter is: that it is not possible for this universe to have two or more gods, and that Allah (Glorious & Exalted) Alone is God, the Creator of the universe we see and experience, with all its creatures and beings. He (Glorious & Exalted) Alone is the Creator of all.

## Do You Have to See God, the Creator, to Believe in Him?

*Is not seeing Him proof that He doesn't Exist?*

Direct, observational evidence is acceptable proof according to all rational people, and in the religion, it has a great status. However, scientific evidence is not limited to this type of proof alone. The insistence on not accepting any other kind of proof than direct, observational evidence is one of the signs of irrationality.

If natural scientists, such as physicists, chemists, biologists and others, as well as all other rational people, had not accepted any proof other than this type, none of the sciences would ever have developed, nor could they even been established in the first place.[48]

The Existence of God, the Creator, and His Oneness have been confirmed to us in every way (through intuitional, observational, logical, and scientific evidence), and we have presented this previously.

We will now add to what we have proven previously that which provides a scientific response to such questions as the one we began this chapter with:

- The law of gravity cannot be observed definitively; all scientists witness does not represent the law of gravity in itself. It is other things that make them believe in the existence of this law. Yet, today, the law of gravity finds general acceptance. Newton discovered it initially, and then this law became a scientific fact. Why?

  That is because the law of gravity explains many other observations for us.

  Therefore: It is not a requirement for a fact to be learned through direct experiment.

  Gravity is not seen or witnessed directly with the eye. Yet, despite this, it is a scientific fact that no one can deny just because he hasn't seen it or witnessed it.

So, what about atheists who deny the Existence of God, the Creator (Glorious & Exalted), who stipulate that they must see Allah Almighty to believe in Him, and say that not seeing Him is proof that He does not exist!

Why do they contradict themselves?

Why would they contradict the principles of modern science?

This, despite the great difference between God, the Creator of all other creatures and beings, and other weak, slave creatures other than Him.

If man is unable to see things like gravity, when it is among the glorious handiwork of Allah Most High, how could he see God, the Creator of him, and gravity, and all other creatures and beings?

Analogous to what we have said scientifically, by way of metaphor explaining that reality is not limited to direct, observational evidence, and that it is not bound by it, we offer this clear example to everyone whose nature is good and pure and whose mind is sound (even if he is not a scientist, a physicist, or anything like that). And this is to confirm what we have already stated:

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[48] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

**A. Milk and butter**:

It is well-known to everyone, big and small, educated and uneducated, that butter is produced from milk.

But, can we see the butter that is produced from milk when the milk is squeezed from the teat and it is in its natural, liquid form? Of course, not.

Can butter be extracted from this milk while it is in its natural state when it is first squeezed from the teat? Of course, not; milk must go through several stages to complete the process.

If we were not able to see the butter in the milk, while it was in our hands in its natural, liquid form, and we were not able to extract it at that time, can we see God, our Creator and the Creator of all creatures and beings?

The obvious answer for which there is no alternative or neutrality is: no.

**B. Reason**:

Allah (Glorious & Exalted) has granted us this reason with which to think about the glory of His signs which indicate His Existence (Glorious & Exalted) and His Oneness, and then to single Him (Mighty & Majestic) out exclusively for worship, since He is without peer or partner.

Thus, a sound, rational mind does not deny any of what we have mentioned.

It is through our sound reason that we remember and benefit from advice. No one can deny the existence of this reason with which we think.

We wonder once again about the question we asked before:

Can any of the atheists or those who deny Allah's Existence see the reason with which they think and philosophize? Of course not.

Can the existence of reason be denied simply because it cannot be seen? Of course not.

Therefore, not seeing reason is not considered a condition for admitting and believing in its existence.

But why do these atheists make seeing Allah Almighty a condition for believing in Him? Why do they say that not seeing Him is proof that He does not exist?

Undoubtedly, the answer is that the motivation behind this condition is the delusion and arrogance that prevents them from submitting to the truth. They follow their vain desires and trivial passions, but they will get what they deserve from Allah (Mighty & Majestic) as a result of their lies and arrogance.

**C. The Soul:**

Allah (Blessed & Exalted) has granted us this soul with which to live the life Allah wants for us, to abide by His rules as they were explained to us from the lips of His prophets and messengers, and in the Scriptures He sent down upon us, until Allah (Glorious & Exalted) permits our souls to be taken.

No one can deny the existence of the soul in his own body.

To clarify: we direct such questions—as we asked before—to this atheist who denies the Existence of His God and Creator, and we say:

- Do you believe that you have a soul?
  He will say: Of course, I do.
- Have you seen this soul?
  He will say: Of course not.
- Does not seeing your soul make you deny its existence?
  He will say: no.

So, if you do not deny this soul even though you cannot see the soul within your own self, that inhabits your own body, then why deny the Existence of this God, the Creator (Mighty & Majestic) just because you cannot see Him? Hypothetical assumptions cannot stand up to the truth, yet you rely on them as evidence?

Why do you try to convince yourself of an irrational deception with hypotheses and false conjecture?

This, despite the great difference between God, the Supreme Creator, and the soul of a small, created human being.

Indeed, Allah (Glorious & Exalted) has made us many, many obvious signs, that clearly testify to His Existence (Noble & Sublime), His Oneness, His Supreme Attributes and Absolute Power.

As such, it is not necessary to see this Great Creator God to believe in him, since not seeing Him is not proof that He does not exist.

## The Attributes of God, the Creator, according to the Muslims

The Oneness of God (Glorious & Exalted) has been proved to us with all certainty—He Who is the Creator of this observable universe and all the creatures and beings therein, the Creator of all things—as we have shown previously, since the existence of any other god beside Allah (Mighty & Majestic) is impossible.

As a result of what we have clarified, in terms of the Oneness of Allah (Glorious & Exalted), we must necessarily believe and have faith that Allah (Glorious & Exalted) is the Creator, the Sovereign, and the Designer of all things.

This is what is called the unity of lordship (*tawhid al-rububiyyah*): that lordship belongs to Allah (Might & Majestic), since there is no lord beside Him (Noble & Sublime).

This means that:

If we confess to the unity of lordship: that Allah Alone is the true and only Lord (Mighty & Majestic), then we must single Him (Glorious & Exalted) out exclusively for worship, by not taking any person or partner beside Allah Almighty to be worshipped or drawn near to through sacrificial offerings or the like, for Allah (Glorious & Exalted) Alone is entitled to worship, to the exclusion of all others. This is what is known as the unity of divinity (*tawhid al-uluhiyyah*).

Suppose a man admits completely to the unity of lordship—that Allah Alone is the Lord and Creator, the Provider, the Sovereign, the Designer of all things, etc., but he—this man—worships others beside Allah (Noble & Sublime), such as in going to a grave to worship the person inside, praying to him or giving a sacrificial offering to draw near to him, then he—this man—would thereby have committed the sin of *shirk,* or associating others in worship with Allah Most High. He would therefore be subject to His punishment and torment, for if he has confessed to the unity of the Lordship of Allah (Noble & Sublime), but he diverted his worship to other than Allah (Glorious & Exalted), then he would not benefit from his confession to the unity of lordship.

We would also like to imply that:

As we are obliged to believe in the Oneness of Allah (Glorious & Exalted), and to single Him out exclusively as Lord and God by not worshipping anything other than Him or making sacrificial offerings to anyone but Him for the sake of drawing near to Him. That is because belief in the Oneness of Allah (Glorious & Exalted) also requires of us belief in the unity of His Names and Attributes, by way of acknowledging the uniqueness of the Names He (Glorious & Exalted) has used to refer to Himself and the Attributes He has ascribed to Himself in His Book or on the tongue of His messenger (pbuh), without deviation, denial, qualification or assimilation.

In other words, it is necessary to believe in what Allah Most High has called Himself and in the Attributes He has used to describe Himself literally, not metaphorically. These must be taken without qualification and without assimilation, for we do not claim anything of which we have no knowledge.

We say about Allah (Mighty & Majestic) that which He said about Himself and what His Messenger, Muhammad (pbuh), said about Him. We use these Names and Attributes in a positive sense, without assimilation or qualification, and we negate about Him (Noble & Sublime)

that which He negated about Himself (Glorious & Exalted) and that which His Messenger, Muhammad (pbuh), negated about Him, in terms of Names and Attributes, without denial or deviation, in light of Allah's Saying, {**There is none like unto Him.**}[Al-Shura 42: 11]

God the Creator (Noble & Sublime) cannot be nothing; this is elementary.

And if He is not nothing, then he must be described with positive qualities.

It is not possible that He (Noble & Sublime) only has mental existence, for He (Glorious & Exalted) is the Creator of minds. Thus, His Existence (Noble & Sublime) precedes the existence of such minds.

As such, whoever compares the Attributes of God the Creator (Noble & Sublime) to the attributes of created beings has effectively worshipped an idol. Likewise, anyone who explains the Attributes of God the Creator (Noble & Sublime) in a way that denies their meaning has effectively worshipped nothingness.

What we have related here in brief are the three aspects of Islamic monotheism discussed by the scholars: the unity of lordship (*tawhid al-rububiyyah*), the unity of divinity (*tawhid al-uluhiyyah*), and the unity of names and attributes (*tawhid al-asmaa' wal-sifaat*).

In preparation for the explanation of the Attributes of God the Creator we would like to say that:

Man, in his pure, good nature, believes in his Lord. His natural tendencies were designed to make him believe in the Existence of Allah (Mighty & Majestic), His Most Beautiful Attributes, and His Absolute Power. Indeed, man's good nature is ever on the lookout for a God Who is the Creator, All-Powerful, All-Knowing, All-Wise, and so on from the Attributes of Allah Almighty and His Most Beautiful Names.

Indeed, Allah (Glorious & Exalted) has bestowed us with the blessing of reason, and distinguished us and preferred us over many of His other creations, so that we might comprehend, through knowledge of the Greatness of His Power, Wisdom, etc., the elevated status, the highest level, and the most exalted position befitting His Greatness (Noble & Sublime).

Although he is created, man uses his reason carefully. He puts effort into using it to achieve the best, most superior qualities he can for himself in everything.

If someone of high status and authority compliments him on his excellent manners and good qualities, for instance, we rationalize and imagine this person in the best way and the highest position.

Likewise, if a building is described as tall, grand, and beautiful, of solid foundation and good quality, for instance, we reason and imagine the building in the best way we possibly can.

So, if the positive imaginings we mentioned are the case with created human beings or other created things, then how should it be with God, the Creator and Maker?

Wouldn't this great blessing—the blessing of reason—which Allah (Blessed & Exalted) has bestowed on us then lead us to glorify Allah (Mighty & Majestic) to the extent He deserves? Wouldn't it make us exalt this Great Deity, our Creator and the One Who made all things, above anything unbefitting of Him (Glorious & Exalted), in terms of the qualities of imperfection, defect, or debasement ascribed to Him by the Christians, the lies of the Jews, or any of the other nations that came before them, or

contemporary false sects? Would we not confess the Greatness of His Power, the Perfection of His Wisdom, and the Beauty of His Creation, since He created signs for us to show us this?

The Messenger of Allah, Muhammad (pbuh), came with Islam, as a religion and law from Allah (Blessed & Exalted), consisting of sound beliefs and ideas from Allah (Glorious & Exalted)—beliefs and ideas pleasing to men's good natures and pure souls, beliefs and ideas that are not unpalatable to reason or indomitable to the mind, beliefs and ideas anyone of sound mind could accept.

Allah's Messenger (pbuh) came with that which contained glorification of Allah (Noble & Sublime): the unity of lordship (*tawhid al-rububiyyah*), the unity of divinity (*tawhid al-uluhiyyah*), and the unity of Divine Names and Attributes (*tawhid al-asmaa' wal-sifaat*), as we have previously shown.

Allah's Messenger (pbuh) also came to vindicate Allah of all that is unbefitting of Him, from actions, statements and attributes. He came to clear His Holy Name of all imperfection, blame, defect and fault attributed to Him, such as the charge of taking a wife and a son, as the Christians falsely claim, or the charge of being the god of one particular group of people, as the Jews falsely claimed when they said that the Lord is the Lord of the Israelites, or the attribution of weakness or inability, as the Zoroastrians falsely claim, besides all the other lies perpetrated against the Creator by His creations, may Allah Almighty be exalted high above all that.

Allah's Messenger (pbuh) came with the Holy Quran which contains Allah's Saying, {**There is none like unto Him, and He is the All-Hearing, the All-Seeing**}[Al-Shura 42: 11], for the Attributes of Allah, the Great Creator, are not like those of His slaves whom He created.

The Attributes of Allah (Mighty & Majestic) are the epitome of absolute perfection in their beauty and splendor, in their meaning and essence.

Allah (Glorious & Exalted) is the First, the Alpha: there is nothing before Him. He is described with the Attribute of Perfection before all things, for His Names and Attributes (Noble & Sublime) are everlasting and eternal.

Just as He (Glorious & Exalted) Himself is the First without beginning, His Names and Attributes follow from His Being (Noble & Sublime). Thus, they are pre-Existing by the pre-Existence of Allah Almighty, without beginning. Likewise, He (Glorious & Exalted) does not acquire any new attribute that did not exist before, nor does He lose any Attribute that has been with Him.

The Messenger of Allah (pbuh) came with the Saying of Allah Most High,

> {**Say: "He is Allah,** (the) **One. * Allah, the Self-Sufficient Master** (Whom all creatures need, though He is dependent on none) *** He begets not, nor was He begotten. * And there is none co-equal or comparable unto Him."**}
>
> [Al-Ikhlas 112: 1-4]

Thus, Allah (Glorious & Exalted) is the One and Only God, the Unique, to Whom none compare. He is not equal to any of His creation. No laws, analogies, or rules apply to Him as they apply to them. He (Glorious & Exalted) is *al-Samad*, the Master Who is obeyed, the One others seek out

in their continual need. Allah (Glorious & Exalted) has not taken a son, for He (Noble & Sublime) begets not, nor is He begotten. He is the Creator, and He is Independent of any need to take a son.

He (Glorious & Exalted) has no peer or equal, for there is none like unto Him.

To find out more about the Most Beautiful Names and Attributes of Allah Almighty, please refer to Islamic books which are specialized in explaining and discussing them, especially the book, *Allah's Most Beautiful Names Confirmed in Quran and Sunnah (Asmaa' Allah al-Husnaa al-Thaabitah fil-Kitaab wal-Sunnah*), by Dr. Mahmoud Abdul-Raaziq al-Ridwaani.

What we have set forth here is but a brief summary of some of the Attributes of Allah (Glorious & Exalted) that a Muslim believes about his God and Creator, from which no one of sound, reliable reason and good, pure nature should be dissuaded. Indeed, that is not his right.

There are a few of the Attributes of Allah (Glorious & Exalted) that we would like to discuss in greater detail, in less general terms, due to their importance, and the confusion some people have concerning them. Among these Attributes are:

1. **The Attribute of Creation Itself:**

   This is referenced in such Verses of the Quran as: {**Allah is the Creator of all things, and He is the Guardian over all things.**}[Al-Zumar 39:62]

   Allah (Mighty & Majestic) is the One Who brought all things into existence after they had not been present, and He decreed things in Eternity after they had been nonexistent.

   Allah (Glorious & Exalted) is the Creator Who creates from nothing, with foreordainment and knowledge, then by forming and creating with ability and independence, in accordance with the Saying of Allah Most High, {**Verily, His Command, when He intends a thing, is only that He says to it, "Be!"—and it is!**}[Ya-Sin 36: 82] He (Glorious & Exalted) is the Supreme Creator Who originates in His creation as much and however He likes.

2. **The Attribute of Eternity and Infinity:**

   These are two of the Attributes mentioned in the Holy Quran, in the Saying of the Most High, {**He is the First** (nothing is before Him) **and the Last** (nothing is after Him)}[Al-Hadid 57: 3]

   Allah (Glorious & Exalted) preceded in His Existence everything that exists other than Him. He (Noble & Sublime) is the Everlasting; He remains after every creature that is transient goes away. He (Glorious & Exalted) is the First Who is not preceded in Existence by anything, and He is the One Whose Being and Stature is exalted above all else. He is not in need of anything. He is the Self-Sufficient, Who is not dependent on anything.

   Since Allah (Glorious & Exalted) is Eternal, He must necessarily be Self-Sufficient, Independent of anything else.

He (Glorious & Exalted) is described by perpetuity and permanence. He (Noble & Sublime) is the Everlasting, Who remains after His creation has ceased to exist. This is indicated in the meaning of the Saying of Allah Most High, {**Whatsoever is on it** (the earth) **will perish. * And the Face of your Lord full of Majesty and Honor will abide forever.**}[Al-Rahman 55:26-27]

Here the question presents itself:

How do we combine and reconcile the description of Allah (Mighty & Majestic) as the Last, the Remaining, Whom nothing comes after, and the eternity the created will spend in Paradise? The Most High has said the following about the people of Paradise, its blessings, and the permanence of its pleasures and entertainments:

> {**Allah will say, "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow** (in Paradise**) – they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success** (Paradise).}
>
> [Al-Ma'idah 5: 119]

Allah (Mighty & Majestic) also said the following in His Perfect Book about the people of the Hellfire, their torment, and their evil destiny:

> {**"...and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."**}
>
> [Al-Jinn 72: 23]

There is also the exegesis of Allah's Saying, {**And the Face of your Lord full of Majesty and Honor will abide forever**}[Al-Rahman 55: 27] and the *hadith* related by Muslim, that the Prophet (pbuh) used to say in his prayers, "**And You are the Last; there is nothing after You.**"

The answer is: though it may seem contradictory on the surface that the people of Paradise and the Hellfire will remain there for all eternity and that Allah Alone (Mighty & Majestic) is Eternal, and that He is the Last, and there is nothing after Him, this contradiction vanishes when we learn that there is an essential difference between the Eternity of Divine Being and Attributes and the forever of beings created by Allah (Mighty & Majestic), such as Paradise, the Hellfire and everything in them.

Paradise, for example, will remain forever by the Eternal Permanence of Allah (Mighty & Majestic) and because of it. The blessings that are renewed in it are dependent for their existence on the Will of Allah (Noble & Sublime).

Allah's Being and Attributes, on the other hand, will remain forever by His Own Eternal Life.

How great is the difference between the Eternal Life of Allah (Glorious & Exalted) and that which remains through His maintenance.

Paradise is created, since Allah (Mighty & Majestic) brought it into being, and it exists subject to His Command; it is a captive to His Will and Wisdom.

Thus, the existence of Paradise and its inhabitants for time without end is merely by the preservation of Allah (Noble & Sublime) and His Will, for existence and eternity are not characteristics of that which is created, nor are they part of its essence; rather, the nature of all created things is impermanence.

Eternal life is neither from the essence nor nature of created things; in fact, only through continual extension from Allah Almighty and His constant maintenance is it not discontinued.[49]

**3. The Attribute of Knowledge:**

This is the Attribute referred to in Allah's Saying, {**So Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.**}[Al-Baqarah 2: 137]

One of the Attributes of Allah (Mighty & Majestic) is that He is Omniscient. He knows everything that was, everything that is, and everything that will be. Nothing is hidden from Him (Noble & Sublime) in the earth or in the heavens, may He be glorified above all imperfection. His knowledge encompasses all things, evident or concealed, great or small. Indeed, He knows things before they exist.

Allah (Mighty & Majestic) knows everything that was, everything that is, and everything that will be. By virtue of His Ultimate Wisdom, He even knows everything that, if it would be, how it would be.[50]

The Knowledge of Allah (Glorious & Exalted) is described as Comprehensive Knowledge, in that His Knowledge extends to and contains all things.

What a difference there is between the Eternal, Permanent Divine Knowledge of the Creator and the knowledge of transient, created slaves! The Knowledge of Allah (Noble & Sublime) is Vast, Complete Knowledge which is not preceded by ignorance, while the limited, narrow knowledge of the created is preceded by ignorance.

Thus, His Name, the All-Knowing, as mentioned in the Noble Verse and other scriptural sources, is a proper name, which indicates an attribute and its absolute quality.

**4. The Attribute of Power:**

This Attribute is referred to in the Sayings of Allah Most High, {**And Allah is Able to do everything**}[Al-Kahf 18: 45] and {**He creates what He wills, and it is He Who is the All-Knowing, the All-Powerful.**}[Al-Rum 30: 54]

Indeed, one of the Attributes of Allah (Mighty & Majestic) is that He is Able to do anything. This is the meaning referred to

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[49] *Allah's Most Beautiful Names Confirmed In Quran and Sunnah* (*Asmaa' Allah al-Husnaa al-Thabitah fil-Kitaab wal-Sunnah*), by Mahmoud Abdul-Raaziq al-Ridwaani

[50] *Ibid.*

by the Name, al-Muqtadir, that was mentioned in the first Noble Verse.

He (Glorious & Exalted) is al-Muqtadir, Whose Knowledge completely encompasses a thing, Who has absolute mastery over it with power, Who is in full control of it with complete mastery and ability, so that nothing is impossible for Him.

The Ability of Allah (Mighty & Majestic) is described as Absolute Power. This description is not fit for anyone besides Him (Noble & Sublime), for Allah (Glorious & Exalted) is the Eternal, Everlasting God, the Creator of all things.

**5. The Attribute of Sovereignty:**

This Attribute is mentioned in the Saying of the Most High, {**Say, "Oh Allah! Possessor of the kingdom...**"}[Al-`Imran 3: 26]

Indeed, Allah (Mighty & Majestic) is the King, Sovereign over all things. He is the King of the Visible and Unseen Worlds. Allah (Glorious & Exalted) is the King in the Absolute, Eternal, Infinite sense.

This Attribute is also mentioned in the Saying of the Most High, {**So, Exalted be Allah, the True King, none has the right to be worshipped but Him, the Lord of the Supreme Throne!**}[Al-Mu'minoon 23: 116]

Allah (Mighty & Majestic) is the King to Whom belongs the right to command and prohibit in His kingdom. He is the One Who may administer His creation freely, giving orders and acting independently; no one has any preference over Him in doing what He pleases with His kingdom.

He (Noble & Sublime) does what He wills and what He wants according to what His Complete, Ultimate Wisdom requires of Him, as it says in the following Saying of the Most High, {**He does what He intends.**}[Al-Burooj 85: 16]

Allah (Mighty & Majestic) is the True, Permanent King. There is no Creator for this universe besides Him, and no Designer for it besides Him (Noble & Sublime).

**6. Transcendence (Rising Above):**

This Attribute is referenced in the Saying of Allah Most High, {**The Most Beneficent** (Allah) **rose over the Throne.**}[Taha 20: 5]

We should know before all else that the 'rising' of Allah (Glorious & Exalted) over His Throne does not resemble the rising of the created over things, for there is nothing like unto Allah (Glorious & Exalted).

We should also know that the Throne is one of the greatest of Allah's creations. Allah (Mighty & Majestic) glorified it Himself, and honored it by rising over it; indeed, He is the Lord of the Throne. He says, {**Glorified be Allah, the Lord of the Throne,** (High is He) **above all** (the lies) **they attribute to Him!**}[Al-Anbiyaa' 21: 22]

The rising of Allah Almighty over the Throne means that He (Noble & Sublime) ascends in a special way befitting His Glory

and Grandeur. This ascendance is an established fact about Allah Almighty in a real sense.

Allah (Glorious & Exalted) ascends to the Throne in a way befitting Him (Mighty & Majestic). It does not resemble the rising of a human being onto his bed, nor does it resemble ascendancy in astronomy or anything else.

As for those who interpret the rising (*istiwaa'*) as taking possession (*istilaa'*), these have fallen into gross error, for that is a deviation of the word from its place. It is contrary to that which was agreed upon by the Companions of Allah's Messenger (pbuh) and those who followed them in truth. Such a false interpretation has corrupt consequences, so no believer should utter it.

Taking possession of a thing can only be in a case in which there is an opposite. Whichever of the two overcomes the other becomes the possessor of that thing. As such, this interpretation is corrupt and incorrect. May Allah be exalted above the idea of having an opponent to vie with over His kingdom!

The truth is that the *istiwaa'* of Allah (Mighty & Majestic) over His Throne is rising and actual ascendancy. It is a rising that befits His Glory and Grandeur, in accord with the Saying of the Most High, {**There is none like unto Him.**}[Al-Shura 42: 11]

This is the meaning that is true to the term, for the Holy Quran was revealed in the Arabic language, and the principle in determining the meaning of words in the Holy Quran and the Sunnah of the Prophet (pbuh) is that it remains on the exact meaning in the Arabic language.

When Imam Malik was asked concerning the Verse, {**The Most Beneficent** (Allah) **rose over the Throne**}[Taha 20: 5]: how is the *istiwaa'*? He replied (may Allah be merciful to him), "The *istiwaa'* (rising) is known, but the 'how' is unknown; belief is obligatory, and the question about it is innovation (*bid`ah*)."

As we have now established, the rising of Allah (Mighty & Majestic) over His Throne is an ascendancy befitting His Glory and Grandeur, and this rising does not resemble the rising of a created human being, onto his bed or otherwise, and that there is nothing like unto Allah Almighty. This now leads us to an important question, which is: Where is Allah?

Allah (Noble & Sublime) has informed us that He is in the heavens, ascendant over His Throne. The Most High has said, {**Do you feel secure that He, Who is over the heaven** (Allah)**, will not cause the earth to sink with you, then behold it shakes** (as in an earthquake)**?**}[Al-Mulk 67: 16]

The Messenger of Allah (pbuh) told us that His Lord (Noble & Sublime) is in the heavens. He said, "**Do you not believe me, when I am trusted by He Who is in the heavens, and news comes to me morning and evening?**" [*Sahih al-Bukhari*]

Indeed, Allah's Messenger (pbuh) testified to the faith of the slave-girl when she told him that Allah is in the heavens [or: sky]. In *Sahih Muslim*, Mu`awiyah ibn al-Hakam struck a slave-girl of his, due to some shortcoming in protecting his sheep, but then he regretted it, so he came to Allah's Messenger (pbuh) asking his permission to set her free. So, Allah's Messenger

(pbuh) called for her and asked her, "**Where is Allah?**" She replied, "In the sky." He asked, "**Who am I?**" She replied, "You are the Messenger of Allah." He said, "Set her free, for she is a believer." [Reported by Muslim]

We would like to point out that, in saying that Allah (Noble & Sublime) is in the heavens, we do not mean that He (Mighty & Majestic) is present *within* the heavens. What we mean is that Allah (Glorious & Exalted) is *above* the heavens. He is High above His creation, not connected to them, and that His Ascendancy (Noble & Sublime) is that of Being, Position, Honor, and Force; indeed, it is one of His Essential Attributes.

What we have said can be confirmed in the Holy Quran and the authentic Sunnah of the Prophet (pbuh).

What we have indicated can be clarified by Allah's Words in the story of the Pharoah, when he said to those who believed Moses (Musa, peace be upon him) in the Quran, {**...and I will surely crucify you on the trunks of palm trees...**}[Taha 20: 71]

In this Verse, Pharoah threatens those who believed in the God of Moses (peace be upon him) that he would crucify them *on* the trunks of palm trees, but not *in* them, since the preposition, "*fi*," in the Noble Verse gives the meaning, "on," [though its more common meaning is "in"].

Additionally, the Existence of Allah Almighty above the heavens is a matter known by the natural tendency of man's pure nature, just as it is known by sound and reliable reason. This is shown in the answer of the slave-girl.

A deviant question might then be asked: If Allah (Glorious & Exalted) is described as being high, does this Attribute of Ascendancy mean by definition that He is confined—that He exists in a place of fixed dimensions? Or, alternately, would the Almighty be described as being everywhere?

We will answer by saying first that Allah (Mighty & Majestic) is characterized by Ascendancy without limitation, and that He (Noble & Sublime) cannot be described as being everywhere.

First we would like to address the second issue: that Allah (Noble & Sublime) is not to be described as present everywhere. That is because man's pure, good nature and his sound, reliable reason both deny such corrupt statements, and there is no evidence for such a claim in the Holy Quran or in the Sunnah of the Prophet (pbuh). In fact, it would be impossible for the Holy Quran and the Sunnah of the Prophet (pbuh) to say anything of the sort.

The Holy Quran is the truth. Our Lord (Blessed & Exalted) sent it down upon His messenger, Muhammad (pbuh), to deliver man from darkness into the light. Thus, it cannot contain anything but the truth, in accordance with the Saying of the Most High, {**And with truth We have sent it down** (i.e., the Quran) **and with truth it has descended. And We have sent you** (oh Muhammad, pbuh) **as nothing but a bearer of glad tidings and a warner.**}[Al-Israa' 17: 105]

The truth is that Allah (Mighty & Majestic) is Great. He is vindicated of any defect or imperfection in His Being, or His

Attributes and Names. This is what man's good nature and sound reason indicate, since they could not accept that it is from the Attributes of Allah (Mighty & Majestic) that He be present in an impure or filthy place, or in places of actual impurity or filth, and these would be included in "everywhere."

It is impossible to accept a description that locates Allah (Mighty & Majestic) in any impure animal, such as a pig or anything else of the sort.

High Exalted is Allah (Noble & Sublime) above having His Attributes tainted by the likes of such an absolute claim, "everywhere." That is because it would mean containing the Divine Being, which is something impossible to imagine, as we have shown.

To comment further on this claim, we say that Allah (Mighty & Majestic) is with us through His Attributes: He sees us anywhere we are, in accordance with the Saying of the Most High, {**I am with you both, Hearing and Seeing.**}[Taha 20: 46]

In fact, He (Noble & Sublime) knows what is concealed and what the hearts hide, in accord with His Saying, {**Allah knows the fraud of the eyes, and all that the breasts conceal.**} [Ghaafir 40: 19]

Here we move on to answer the first issue: that Allah (Mighty & Majestic) is described as being without limitation. We will clarify this response as follows:

Before Allah (Mighty & Majestic) created creation, there was no time or place; there was nothing but Allah (Glorious & Exalted).

Allah (Glorious & Exalted) is Eternal and Everlasting. He is the Originator of all things, the Creator of all that is created.

Time and place were both created by Allah (Mighty & Majestic) for His creation after He created them from nothing, for He (Glorious & Exalted) does whatever He pleases, in accordance with His Absolute, Ultimate Wisdom. He (Glorious & Exalted) is Able to do anything, and there is none like unto Him.

Time and place are both creations of Allah (Mighty & Majestic).

Therefore, Allah (Glorious & Exalted) is unlimited by place, nor does He exist within the bounds of time.

Before time and place existed, nothing existed except God, the Creator (Glorious & Exalted).

As such, the Ascendancy of Allah (Glorious & Exalted) above His creation and above the heavens He created is an Ascendancy of Being, Position, Honor, and Force, encompassing them, without being connected to them, and without limitations.

To represent this logically with what Imam Ahmad ibn Hanbal said, as a hypothetical example: He (may Allah have mercy on him) said, "If a man had, in his hand, a vessel of clear glass, in which was a clear liquid, his human sight could encompass the vessel without him being inside the vessel. Thus,

> Allah—to Whom belongs the ultimate example—encompasses all His creation without being inside any of it.[51]
>
> In addition, if a man constructed a building with all its amenities and then shut the door and went outside, it would not be unknown to this man how many homes were in this building, and how big each house was, without this owner being present inside the building. Thus, Allah—to Whom belongs the ultimate example—encompasses all His creations. He knows their secrets and their exteriors, without being inside anything He created.[52]
>
> This was a logical representation of what we have presented, in order to bring the meaning closer to the mind, for that is what the honest, straightforward mind accepts.

Let us now contemplate the great extent to which Muslims glorify their God, the Supreme Creator, in the Final Legislation with which the Prophet Muhammad (pbuh) came, which vindicates Him (Noble & Sublime) of all charges of imperfection in His Being, His Attributes, and His Names.

How perfectly synchronized is the Muslims' glorification of Allah Most High with the sound, pure nature with which man was made by his God and Creator!

How harmonious is the Muslims' glorification of Allah Most High with the honest, straightforward reason which Allah (Blessed & Exalted) granted human beings in order to know His Supreme Attributes (Noble & Sublime) and testify to them, so as not to accept or be pleased with anything that faults them or detracts from their quality or status.

Allah (Noble & Sublime) is not glorified to the extent that He is rightfully due, except in the religion of Islam, with which the Prophet Muhammad (pbuh) came. This we will now prove (by the Will of Allah Almighty), by way of clarifying some of that which has been attributed to Him by adherents of false religions and the previous divine messages that were corrupted—Christianity and Judaism—in terms of attributes which blame and humble God, the Creator (Noble & Sublime).

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[51] *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan

[52] *Ibid.*

## The Attributes of God, the Creator, According to Non-Muslims

The Christians and Jews have attributed shortcomings and imperfections to their God and Creator, Whom they should have glorified, praised and declared free of all such accusations and lies.

After their prophets came to them with pure monotheism—the worship of only Allah (Noble & Sublime)—they all deviated from it over time. They lowered their ideas to the level of paganism. In fact, in the scriptures they hold sacred, they put into writing fables and fantastic inventions about God Almighty that are no more elevated than the base, idolatrous concepts of pagans who have not received a Divine Message or known any scripture sent from Allah.

All previous messages have become subject to total loss. What is left of them are just some scattered memories which are passed on orally and interpreted on whim--adding, subtracting, and corrupting at will—until their removal from Divine Sanction reached completion, and they were thrown into the embrace of ancient pagan and philosophical texts, rendering them incapable of guiding anyone who follows them.

This is the real reason behind the injustices perpetrated in the world today.

By the time transcription of some of these ancient memories was finished (especially those of the Christians and Jews), it had been completed in languages other than the original language of revelation, by the pens of various scribes, in various places, at various times. Many centuries had also passed since the death or ascension of the prophet who received the original message, which thus lost its full Divine origin.

The proof of this is the vast number of scriptures and gospels—belonging to the Jews and Christians—that have been changed or lost.

And that is not all. The information therein is contradictory and many corrections have taken place up to the present day, and it will remain that way as long as Allah wills. Indeed, the study of such contradictions has become a field of research known as 'Higher Criticism.'

To testify to this fact, we have Professor Maurice Bucaille, who Allah Almighty guided to Islam, for he said, "No rational human being could deny that the People of the Book (Jews and Christians) forsook the Book of Allah—the Torah and the Gospels--with which they were entrusted. They say that Moses wrote the Torah, meaning that he said, 'So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in the valley of the land of Moab…' [Deuteronomy 34: 5]"

And as for the Gospels, it is enough to take one look at the genealogies attributed to Jesus Christ, son of Mary (peace be upon him), their discrepancies and differences. And they went to all this trouble even though they admit that Jesus Christ, son of Mary (pbuh), was born of Mary without a father!

As we have said, the Holy Quran which was sent down upon the Prophet Muhammad (pbuh) has remained the only source of Divine Guidance.

The proof of this is that the Holy Quran is one book; it does not consist of multiple books like the others. The Muslim community—north and south, east and west—all agree upon it and rally around it. That is because there will not be any other Divine Scripture revealed after the revelation of the Holy Quran, nor will any prophet or messenger be sent

after the Prophet Muhammad (pbuh), and the One Who promised to preserve it is Allah (Glorious & Exalted).

As testament to this fact, Dr. Maurice Bucaille, in his book, *The Bible, the Quran and Science*, mentions the following in his introduction:

> I conducted a study of the Quran, without any preconceived ideas, and with complete objectivity. I was looking at the degree of agreement between the Quranic text and the given facts of modern science…

He then goes on to say, "I was able to draw up a chart, and I learned when it was finished that the Quran does not contain any statements which can be criticized from the perspective of modern science."

Then he proceeded with the same objectivity, "I undertook the same examination of the Old Testament (the Torah) and the New Testament, and I found statements that could not be reconciled with it (modern science), not to mention the contradictions within the New Testament and its clash with the facts of history.

That is why we are not surprised at some of the ways in which the Jews and Christians describe their God as being defective and imperfect, blameworthy and reproachable in the books they hold sacred, even though they are called 'the People of the Book.' It is because of their corruption and waywardness.

## The Attributes of God According to Non-Muslims (The Christians)

The Christians ascribed to the God they worship that which is not acceptable to man's sound, good nature; rather, it scorns and opposes it. They have deigned to describe Him in terms unacceptable to honest, straightforward reason; in fact, it objects to it and deems it improper.

The belief of the Christians about their God and Creator is a muddy, unclear belief that no simple person can understand, because it confounds the thinking and overwhelms the mind. It is nothing but man-made philosophy. To explain:

Allah (Glorious & Exalted) did not create His slaves and send them prophets and messengers for them to complicate matters of religion and belief for them or for them to complicate them for each other. The clear, correct belief which man's pure, good nature accepts must necessarily be free of any flaws or murkiness so that all people can understand and accept it, no matter what the level of their intellect. This is part of the Wisdom of Allah (Glorious & Exalted).

As for beliefs that present difficulty and distress to the thinking and to the mind, no one understands them except a limited group of people. Thus it can be said that, without a doubt, any books that come with such troublesome, depraved beliefs must have been corrupted and ruined by human hands and banished from the sphere of Divine guidance for human beings.

To explain in the context of Christianity, they believe in God the Creator saying:

They acknowledge One God (because the Torah says so), but at the same time, they say that He has three persons or substances. Then they try to solve and untangle this riddle between there being One God, as in the Torah, and there being three, according to their doctrines.

They claim that the three persons of the Divine Essence, or the three substances, are: the Father, the Son and the Holy Spirit, and by this they also mean that these have existence, life and knowledge. Yet, among them there is great disagreement and division.

They said that the Father is the Origin, from Whom the Holy Spirit proceeded, and from Whom the Son was begotten, or generated, by force and necessity, so that no time elapsed between His Existence and the Existence of them both, as this took place since the Existence of the Father Himself.

As such, they do not acknowledge any superiority between the Father and the other two persons, because they are all the same without distinction or difference. Then they gave each of these three supposed persons a special job. Yet, in the end, they proceed together, as one power. May Allah be greatly exalted above the likes of such falsehood.

Then, they claimed that the Son is a god—that he is one of the three persons, incarnate in the form of a human being (the Christ) to offer himself up as a sacrifice. The secret of this, they claim, is in a strange story.

They say: when the Lord created Adam, He placed him in Heaven and ordered him to eat from every tree, except one. This story is told in the Book of Genesis: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [Genesis 2: 16-17]

Then they claimed that Adam ate from the tree, and therefore deserved death as threatened by the Lord God, except that the Lord God did not execute His threat, for He was overcome by mercy for Adam. However, it was necessary to achieve mercy and justice together. And so it was as though the Lord God had not expected Adam to eat from the tree, and it thus became a problem, a crisis, and a conflict. Because of this contradiction between mercy and justice, and how to achieve them both, together, God Himself offered the Son for ransom ages and ages later (since the creation of Adam and his descendents after him) to be humiliated, crucified, and executed as a criminal, in order to fulfill the principle of justice and to atone for his sin and mistake (eating from the forbidden tree) and to atone for the sins and errors of his descendents (among them, prophets and righteous men) and of their father, Adam. That is, after the Lord God showed mercy to Adam by not executing him when he ate from the tree.

Then they claimed that the Divine Son was humiliated, crucified, and executed when he offered himself up as a sacrifice, but only after trying to escape, and after asking and pleading with the Divine Father to save him. Then he remained dead, hanging on the cross (which they also worship since their 'God' was crucified on it) until he was buried in a sepulcher. Then he left the grave and ascended into heaven. May Allah be greatly exalted above all these lies.

Note:

The case of the Christians in these lies and false claims is the same as the legend of Ashtar and Baal. The Christians claim the existence of a Divine Son who sacrificed himself, was crucified, executed, and buried, and then rose again, ascending into Heaven, in order to cleanse and purify mankind of their sins as a result of Adam eating from the forbidden tree. Then Saul of Tarsus (who changed his name to Paul and corrupted the religion of the followers of Christ) began calling him the Savior and Redeemer. Likewise, in the legend of Ashtar and Baal, it is claimed that Ashtar was the Queen of the Sky, who would send her son, the sun-god, Baal, in the middle of the summer to save the earth from its barrenness, but the gods of the underworld captured him and he died. Then the mother, Ashtar, would come down to save him from their hands on December 25$^{th}$, and so on. Thus, the weakening of the sun is the death of the Divine Son (Baal), and the return of the sun to its full glory and strength is the rebirth of the Divine Son (Baal).

Just as the Messiah who was called the Redeemer dies and descends into the underworld and then rises again after death to save mankind from its sins, Baal saves mankind by rescuing its agriculture from the barrenness of their land.

At the beginning of the 4$^{th}$ century CE, there appeared the Byzantine Emperor, Constantine, who used to worship Baal by the name of 'the unconquerable sun.' So the worshippers of the cross turned the pagans into Christians and made the first day of the week, 'Sunday' (the day of the sun), a holiday for Christians, and the birthday of Baal on December 25$^{th}$ became the birthday of Christ.

And so, it was at this time that the Roman Catholic Church arose, built on the worship of the Mother (the Virgin Mary) and the sacrificed son (Jesus). In fact, if we wanted, we could say that the mother is Ashtar and the son is Baal.

Thus the popes of the church continue to this day to follow the path of Constantine. May Allah (Mighty & Majestic) be greatly exalted above all these falsehoods.

With that, the key to the riddle of corrupt Christian beliefs comes clear. It was thrust into the embrace of a number of ancient pagan traditions, and therefore lost the Divine sanction necessary for the guidance of humanity.

Before refuting such lies and delusions, we ask in astonishment:

Could any pure nature and sound mind accept such wild and farcical stories about God, the Creator, the Lord of Heaven and Earth?

Of course not!

Man's pure, good nature and sound reason do not accept anything like that or even less than that about their God, the Creator, Who should be glorified and exalted.

In order to clarify the ignorance and falsehood of these accusations, we pose the following rhetorical question:

1. If the Son and the Holy Spirit proceeded from the Father by force and necessity, without will, intent or choice, was the so-called Father aware of this or unaware?

   And if He was aware, then the Son and the Holy Spirit did not proceed from Him by force and necessity, which proves the inconsistency of the beliefs they claim.

   And if He was not aware of the Son and the Holy Spirit proceeding from Him, as in their claim that the Son and the Holy Spirit both came forth from Him by essential consent, we would ask them, according to their lies:

   If we were to concede for the sake of argument that this is possible, then did the so-called 'Father' know of the proceeding of the Son and the Holy Spirit from Him afterwards or did He not know?

   Then, if He knew of the Son and the Holy Spirit proceeding from Him afterwards, then this proves that something new was added to the knowledge of God, the Father, that was not there before. So, either what He learned came to Him from some other source, or He learned on His own after not knowing, according to what they claim.

   Both purported statements are impossible and corrupt things to say about God, which brings us to the conclusion that the basis of this belief is incorrect and ignorant, and that it is nothing but a false accusation, which Allah (Noble & Sublime) has not authorized.

   The so-called 'monotheism' of these Christians is figurative, not literal. In fact, they call it: complex monotheism. In other words, it is not true monotheism, so simple people do not understand it, which confirms what we have demonstrated previously.

Thus, we ask another rhetorical question:

2. If God, the Son, was begotten by God, the Father, and was incarnated in a human body with his own special nature for the sake of being humiliated, crucified, and executed in this purported sacrifice, then what is to prevent this Divine Son from being incarnated in any other creature, such as an angel, *jinn*, or some fantastical being? What is to prevent the purported sacrifice—the humiliation, the crucifixion, and the execution—from happening to

him again, or even something more terrible and horrific than that? What is to say that what happened to him hasn't happened many, many times before (even before Adam was created)?

We say this merely as a point of rhetoric to refute the lies of the Christians and their egregious statements about Allah Almighty.

If a person accepts and condones in his beliefs and convictions any attribute that is imperfect or reproachable in the God he worships, when he must necessarily exalt and glorify Him above such things, when he should not equate His Actions with those of human beings or any other creature that Allah Almighty made from nothing, then it would be no surprise to find him accepting and condoning in his beliefs and convictions a second attribute that is imperfect or reproachable, or a third…in his God and Creator, Who he should exalt and glorify instead of reproach and find fault with.

If God had taken the Messiah as His son—even if only figuratively—then what would prevent this God from taking another son, or more, from among the Heavenly Hosts of Angels, who are more noble in form than human beings? Or why wouldn't He take a son from the *jinn*—even if only figuratively—due to a special nature He shares with them? Furthermore, why wouldn't He take one or more wives from among the *jinn* or others due to a special nature He shares with them, too?

We say this to rebuke and refute their lies.

Allah forbid that among His Attributes there should be such blatant falsehood!

To ask another rhetorical question:

3. If the Christians believe about the Messiah that he is a god or the son of a god—according to the differences between their heretical sects—because he was born without a father, then what should we say about Adam (peace be upon him), when Allah (Mighty & Majestic) created him without a mother or father? Should we ascribe divinity or partial divinity to him, too? Should we claim that he was a god or the son of a god, too?

   God forbid! Of course not! May Allah be exalted high above such wicked falsehoods!

   To pose yet another rhetorical question:

4. If the Christians believe in the divinity of the Messiah due to the miracles that occurred at his hand—as support from Allah (Mighty & Majestic) to establish the truth of his message—then what should we say about Muhammad (pbuh) and Moses (pbuh) and all the other prophets and messengers? They came with many, many miracles and wonders, granted to them from Allah (Glorious & Exalted), to support them in the truth of their prophethood and message. Does this force us to believe in their divinity?

   We ask again, rhetorically:

5. How did the Virgin Mary, a human being, carry a god or the son of a god in her womb?

   How can a lesser being contain a higher being?

   How could such a divine being come out through the birth canal as a little child, opening its mouth at its mother's breast?

   What if a human being were to marry a cow? What if human nature were to blend with animal nature? Would the progeny be half human and half cow?

   Does it make sense for divine nature to mix with human nature?

God forbid! Of course not! Such a corrupt belief and murky legend cannot be acceptable to man's pure, good nature, nor can it be accepted by a rightly-guided, superior intellect.

The Christians are equal to those who worship cows and other pagans, since they worship a human being, from among the creatures Allah Almighty created. They ascribe to him divinity, or partial divinity, or his nature, according to their misguided sectarian differences due to the falsehood they are swimming in.

So we ask again, rhetorically, since straightforward and honest logic won't accept this:

6. What would force God, the Creator, to do something repulsive like that, when it does not agree or befit His Divinity, when He is Able to create and do what He wills?

How could he leave the 'son of God' to be humiliated by the Jews —as they claim—and then crucified and executed without protecting Himself?

If He was unable to protect Himself from those who would insult and humiliate him, then how could God, the Father, leave His 'son' to be humiliated and then crucified, and then to die without protecting him?

If the 'Divine Son' was willing to offer himself as a sacrifice to atone for the sins of Adam and his descendents after him, then why did he try to run away and ask God, the Father, to save him? Wasn't he a god or a willing sacrifice?

How could God leave His son to be humiliated and killed by the Jews who disbelieved in him and called him a liar and claim that this was a cause for the remission of the sins of the children of Adam, when he had no part in these sins?

What would force Him to do that when He is God, the Creator, to Whom belongs the Power to forgive, without any need for such make-believe stories and wicked falsehoods as the Christians believe in?

Does it make sense that the children of Adam bear responsibility for their father, Adam's, disobedience of his Lord when he ate from the tree that he was forbidden to eat from?

Does it make sense that the son bear the sins of his father or even part of them when he had no relation to those sins?

Is that Divine Wisdom and Justice which we must glorify and vindicate of all that is not befitting of it?

How strange! What grave could contain the God of the Heavens and the Earth after being humiliated and insulted, crucified and executed, shrouded and buried?

These delusions and wicked assumptions are nothing but fantastic legends like the legends and fables of ancient peoples and nations.

Some intelligent poets rightly rendered such people speechless when they said:

How strange is the Messiah among the Christians,
And to which father is he ascribed!
They delivered him to the Jews and said,
After killing him, they hung him on the cross.
If what they say is true,
And correct, then where was his father,

When His son fell captive to the enemy?
Do you think they pleased Him or angered Him?
If He was pleased with their ill treatment of him,
Then praise them for torturing him.
And if He was angered, then leave Him and
And worship them, for they defeated Him.

Straightforward, honest logic and good, pure nature do not tolerate such folly, such fabrications, and such lies against Allah Almighty, the Creator and Maker. May Allah be glorified above all such wicked falsehoods!

It is also strange because the idea of hereditary sin is rejected in the book they hold sacred. In Deuteronomy 24: 16, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

In Ezekiel 18: 20, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Even though the idea of hereditary sin was rejected as we can see in their books, we find that they still believe in it as doctrine, as we indicated in the story of the so-called sacrifice. They say, "Their mothers bore us in sin"! This contradiction is only due to the corruption and deviation in their books, which led to the defects in their beliefs.

Likewise, we find that the issue of the so-called sacrifice—in which they claim that God, the Son, offered himself up to humiliation, crucifixion, and execution at the hands of the Jews in order to atone for the sin of Adam, who ate from the forbidden tree, and the sins of his descendents after him because of the inheritance of sin—was mistaken.

Thus the nature of the so-called Son was either mortal or immortal: subject to death or not subject to death.

If his nature was mortal, he was not a god, and therefore it is not right to claim that he is a god and a sacrifice at the same time.

And if the nature of the so-called Son is immortal because he is a god, then he could not die. Thus, there would be no sacrifice or any of those other fables and hoaxes. This confirms the falsehood of such corrupt beliefs.

The Christians made God, the so-called 'Father,' an extreme, cruel god. He does not forgive or grant pardon, as with Adam's mistake. According to them, He is incapable of fixing His problem.

From another perspective, they make God, the so-called 'Father,' loving toward mankind, sacrificing for them, and generous of self for their benefit, even though they claim that God, the Son, originally begotten by the Father, may Allah be exalted high above all of this.

The beliefs of the Christians are contradictory in the concept of Divinity itself.

Whereas they describe God as the Creator, we find that they ascribe to Him a son.

Whereas they say that God is One, they say that He is made up of three persons: the Father, the Son and the Holy Spirit, and they claim that each one is a god.

In this there is ignorance of basic requirements. They acknowledge three gods, and then make three gods into one, but in making the three into one, and the one into three, they have transgressed the boundaries of reason and sabotaged its necessary requirements.

In fact, a priest has even written a book, called, *The Inner God*, claiming that God has no external existence, and that faith in God is merely belief in a collection of proverbs and moral principles. This theological denial of the Creator is widespread among the cultured masses of both religions: Christianity and Judaism.

Many Christians have embraced Islam after seeing that the Messiah (peace be upon him) in the Quran in a full picture, free of the contradictions and differences that Christians live with. That is why the church tries to face this by making up lies and misleading arguments. They claim that the Quran acknowledges the divinity of the Messiah by taking ambiguous verses and intentionally interpreting them incorrectly. They do not refer back to unequivocal verses. They do this on purpose to defend their corrupt beliefs and embarrassing positions when many of their fold are embracing Islam, and to support their false doctrines.

Thus, they voluntarily and intentionally claim falsely that the divinity of the Messiah was mentioned in the Saying of Allah Most High, {**...and His Word** ("Be!" –and he was) **which He bestowed on Mary and a spirit from Him.**}[Al-Nisaa' 4: 171]

To refute this false, incorrect interpretation and reprehensible audacity:

1. They did not quote the verse in its entirety, nor did they mention other clear verses, so that they might not be exposed and their plan might not fail, and so that they might get closer to their lowly goals.

   The full verse is as follows:

   > {**Oh people of the Scripture** (Jews and Christians)**! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah, Jesus, son of Mary, was** (no more than) **a Messenger of Allah and His Word** ("Be!"—and he was) **which He bestowed on Mary and a spirit from Him; so believe in Allah and His Messengers. Say not: "Three** (trinity)**!" Cease!** (It is) **better for you. For Allah is** (the only) **One God, Glory be to Him above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.**
   >
   > [Al-Nisaa' 4: 171]

   In this way, it is clear that the verse means the opposite of what the priests attempt to falsely claim.

2. Why do they try to use these false claims as evidence of the divinity of the Messiah? Why do they resort to using only parts of these Noble Verses from the Holy Quran, even though they do not believe in it? Why, when, in fact, they deny it, out of misguidance and stubbornness?

Undoubtedly, it is false evidence, proceeding from their vain desires and their insolence before Allah Almighty, since they find what they wish for in these short snippets of Quranic verses and because they are capable of false interpretation.

3. We clarify the meaning of the Saying of the Most High, {**...and His Word** ("Be!"—and he was) **which He bestowed on Mary...**}:

**First**: the meaning of {**Word**} in the Noble Verse is as in the Saying of Allah, {**...the Words of Allah would not be exhausted...**} [Luqman 31: 27] which means His signs and the wonders of His Abilities. These Verses explain the Saying of the Most High, {**...and We made her** (Mary) **and her son** (Jesus) **a sign for** (all**) the worlds.**}[Al-Anbiyaa' 21: 91]

**Second:** the meaning of {**Word**} in the Noble Verse is the Saying of Allah Most High, {**"Be"**}.

This means that Allah (Glorious & Exalted) created the Messiah, Jesus (peace be upon him), by His Power, without a father, according to His Will and Wisdom, by saying, {**"Be"**}, and it was as He wanted (Noble & Sublime), just as it was in respect to Adam (peace be upon him), as in the Saying of Allah Most High, {**Verily, the likeness of Jesus in Allah's Sight is the likeness of Adam. He created him from dust, then said to him, "Be!"—and he was.**}[Aal-`Imran 3: 59]

**Third**: the meaning of {**Word**} in the Noble Verse is the word with which Allah (Glorious & Exalted) made the announcement to Mary, {(Remember) **when the angels said, "Oh Mary! Verily, Allah gives you the glad tidings of a Word** ("Be!"—and he was! i.e., the creation of Jesus) **from Him, his name will be the Messiah, Jesus, son of Mary, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah."**}[Aal-`Imran 3: 45]

4. The genitive construction in Arabic (*idaafah*), linking the word {**spirit**} to Allah (Glorious & Exalted) is as in the Noble Verse, {**... and a spirit from Him...**}

**First**: this genitive construction confers honor because it falls under the category of created things that belong to Allah, such as the Messenger of Allah, as in the Verse, {**...Muhammad is the Messenger of Allah...**}[Al-Fath 48: 29], the House of Allah, as in the Verse, {**...and sanctify My House for those who circumambulate it...**}[Al-Hajj 22: 26], and Allah's she-camel, as in the Verse, {**...this she-camel of Allah is a sign to you...**}[Hud 11: 64]

**Second**: the linking of the word {**spirit**} to Allah (Glorious & Exalted) is further explained in the Noble Verse, {**And He has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him.**}[Al-Jaathiyah 45: 13]

{**it is all...from Him**} means: from His creation and from unto Him. {**from**} does not denote divisibility, but rather initiation of purpose.

**Third**: the linking of the word {**spirit**} to Allah Almighty, in that the Messiah (peace be upon him) used to raise the dead by Allah's Leave, as a miracle given unto him, as a sign of his prophethood and message. However, the Prophet Muhammad (pbuh) was also granted miracles, such as the miracle of the weeping tree trunk from which he used to deliver his sermon, and it is known that the bringing to life of soulless wood is greater than the revival of a corpse that had once contained a soul. It was also less than what happened to the Prophet Muhammad (pbuh) when the poisoned lamb meat spoke after it had been slaughtered and roasted.

**Fourth**: the linking of the word {**spirit**} to Allah Almighty, because it was not the Word that became the Messiah, Jesus; rather, Jesus (peace be upon him) came into being *by* the Word.

**Fifth**: the linking of the word {**spirit**} to Allah Almighty, because the Messiah, Jesus (peace be upon him), was created from a spirit created by Allah Almighty.

**Sixth**: the linking of the word {**spirit**} to Allah Almighty means: the spirit Allah (Blessed & Exalted) sent the Angel Gabriel (peace be upon him) with, since all creatures have a soul, but does that mean that they are all gods or that they have a Divine Nature?

**Seven**: the linking of the word {**spirit**} to Allah Almighty, since the Angel Gabriel (peace be upon him) blew his soul into the Virgin Mary that she might give birth to the Messiah, Jesus (peace be upon him). Thus, it is one of His mysteries.

**Eight**: The Saying of Allah, {**...and a spirit from Him...**} means: a messenger from Him or out of love for Him.

From the information presented, the Christians' lies and accusations in their false claims and insolent denial become clear from many angles. The Holy Quran is truth and it contains only the truth. There is no contradiction between its Verses and the doctrine it proclaims. It is the Perfect Scripture of the Almighty which falsehood can never assail, neither directly, nor from behind.

Now we will present some examples of refutations of the false claims and erroneous accusations perpetrated by this misguided religious community against God the Creator, in the form of debates collected from the book, *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan. Then we will briefly summarize, Allah willing.

To start, the Christians' heretical, blasphemous claims which they have attributed and attached to the Divine Being, in transgression, injustice, and contempt, are claims that bear no proof or evidence, whether observational, rational, or scriptural. Indeed, they are pure

falsehood and slander, the product of vain desire and conjecture, as Allah tells us,

{**Verily! You utter an awful saying, indeed.**}

[Al-Israa' 17: 40]

{**Indeed you have brought forth** (said) **a terrible, evil thing. * Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, * That they ascribe a son to the Most Beneficent. * But it is not suitable for the Most Beneficent that He should beget a son. * There is none in the heavens and the earth but that it comes unto the Most Beneficent as a slave.**}

[Maryam 19: 89-93]

{**Glorified be Allah!** (He is free) **from what they attribute unto Him!**}

[Al-Saafaat 37: 159]

{**While they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.**}

[Al-Najm 53: 28]

If the Christians have taken the Messiah as a god to be worshipped because he was born without a father, then worshipping Adam would (hypothetically) be more worthy since he was born without a father or mother.

If the Christians have taken the Messiah as a god to be worshipped because of the miracles performed at his hand (as support from Allah for His prophet so that his people would believe him), then worshipping Muhammad (pbuh) and Moses (pbuh) would (hypothetically) be more worthy because the miracles and wonders performed at their hands were greater in number and magnitude.

The truth is one and it is clear; it bears no contradiction and its evidence is not in dispute.

## A Debate about the Christian Claim of 'God in Three Persons'

The Christians claim that God is made up of three persons, or hypostases, yet they differ in defining these supposed hypostases: are they traits, beings, or qualities? However, they agree that they are three: the Father, the Son, and the Holy Spirit. They claim that the Son is the Word of the Father, and that the Father knows things through the Word (the Son), and that the Holy Spirit is the life for whose sake the Father lives (according to their stories and blasphemous lies).

So it should be said to them: Is every one of these three persons distinct from the other? Or is each one of them the other?

If they say: Each one of them is the other, it should be said to them: Then why have you made them three?

The number itself indicates contrast and lack of similarity. Thus, by your own words, you have confirmed what you deny, and you have negated what you assert.

But if they say: Every one of these three persons is distinct from the other, it should be said to them: Which one of these three persons do you prefer to the other?

If they say: We do not prefer any of these persons over the other, their own initial words reaffirm that these three persons are one.

Thus, it becomes clear through this debate how much such a false and corrupt belief contradicts itself.

## Debating the Christians about the Claim of the Trinity

It should be said to the Christians: If you believe that God is made up of three persons: the Father, the Son, and the Holy Spirit, and that they are of one essence:

Did you come by this claim of yours—that God, the Father, is three persons in one essence—by way of scriptural fidelity and obedience or by way of logic and analogy?

Then, if they say: We got it by adherence to the text of the Gospels.

It should be said to them: then you must not have any differences over it because no one who believes that differs over the scripture.

And if they say: We got it by way of logic and analogy.

It should be said to them: Then what is it that requires your so-called God to be three persons, and not more than that? Why is it only three?

Is that a logical necessity? Or is it logical speculation?

If they say: It is a logical necessity.

It should be said to them: Then rational people must necessarily differ over it, but what you say contradicts logical necessity, in that you make three into one.

Then, if they say: By logical speculation.

It should be said to them: And what information led you to it?

Is the one expressed in three, or are the three confined in one?

On the contrary, one is inconsistent with multiplicity. It is not possible for one to be two or three or…

How ignorant can one be of the mathematical method! If a mistake is made in the first steps, one will most probably get the final answer wrong.

This debate shows the enormity of these Christians' disbelief. It clarifies that their idolatry is greater than the idolatry of the Zoroastrians themselves, for their intent was to claim two gods: the god of light and the god of darkness, but these Christians claim three.

**Another refutation based on the pure natural tendencies of man**:

In the letter from al-Baqalani to the Byzantine Emperor, Judge Abu Bakr appeared one day before the emperor, and he saw with him some of his bishops and monks. So he joked, "How are you and how are your wives and children?"

So the Byzantine was astonished at him and said to him, "In the letter written by the one who sent you, it mentions that you are a man of the world, more knowledgeable than the scholars of your community! Do you not know that I hold these [men] above [having] wives and children?" So, Judge Abu Bake replied, "You do not hold Allah (Glorious & Exalted) above [having] wives and children, but you hold them above it?"

How corrupt is their basic human nature that has changed from pure monotheism into such deep disbelief and idolatry!

## A Debate about the Mythical Christian Claim of Incarnation

Incarnation, in the Christian belief system, is: their claim that Allah, out of mercy and compassion toward His servants, bestowed His word upon the Virgin Mary, this word became flesh in her womb, and she bore a complete god, from a complete god (according to their false claims and blasphemous lies).

Thus, it should be said to them: The word bestowed upon the Virgin Mary by God, which became flesh in her womb, and emerged a complete god (as they say)—is it of the same Divine Essence or is this word an addition to it?

If they say: It is the same essence.

It should be said to them: Then, say, "He bestowed Himself," don't say "His Word" (to rebuke them and refute their lies).

If they say: The word is an addition to the essence.

It should be said to them: Is it separate from the essence or is it not separate?

If they say: It is separate.

It should be said to them: Then, you must admit that the Divine Essence changes, because if something separated from it, God cannot be described with the constitutive element of knowledge after it had once been described as such.

And if they say: It is not separate.

It should be said to them: Then, it is impossible for this word to be incarnate in Mary's womb, because one cannot occupy the space of two, in accordance with their lies and to refute the lies, myths and conjectures they claim.

## A Debate about the Christian Claim of the Sacrifice of Redemption

As we have shown, the Christians believe that God became incarnate in the Messiah to suffer humiliation, crucifixion, and execution for the sake of purifying and saving humanity from the sin of their father, Adam (who ate from the tree), which was passed down from generation to generation, including the prophets and righteous men, as well as the Messiah before the crucifixion.

It should be said to them: This God, after doing to himself what he did to himself, in terms of the humiliation and denigration that you describe, for the sake of purifying you of sin and transgression and from the vices of this world, it is strange that he does not appear to have succeeded.

On the contrary, you continue as you were, with the same human nature, you live, you sin, you violate prohibitions, you kill and are killed, and you die, and everything happens to you that happens to all human beings.

So, what kind of so-called 'purification' do you claim for yourselves?

What about those people who come after this supposed sacrifice?

What about the rest of the sins, transgressions, and abominations you commit, especially during your so-called 'holidays' (Holy Days) and in your worship sessions that you take as a cover for spreading fornication, tribulation, and licentiousness? May Allah save us from the Christians' lies and blasphemy!

## Debating the Christians about Their Claim of the Crucifixion of God

As we have shown, the Christians believe that the Messiah was crucified and executed.

It should be said to them: Either this crucifixion and execution was misguided or it was guided.

It would be impossible for you to say that this crucifixion was guided, since you declare those who did it to be disbelievers. Because of this deed (as you claim), the Jews have incurred the wrath and curse of God on themselves.

Therefore, the only thing left to say is that it was misguided.

If you say that, you must therefore believe that your God did something misguided, and in fact, you have said so in your sacred scriptures.

This corruption and deviance in your doctrine is only due to your lack of reason and your ignorance of what is in those books.

## A Brief Summary of Other Debates with the Christians about Their Claim of the Crucifixion of God

It should be said to the Christians: You praise your system of law for being based on forgiveness, yet you reject that Allah forgave Adam for eating from the tree. You went so far as to exaggerate and make up myths about it, saying that all the sons of Adam were imprisoned by the sin of their father Adam until they were ransomed by the Messiah himself, despite your claim concerning his divinity.

You found it so difficult to imagine your Lord's forgiveness that you took vengeance against a god like Him, which you call: God, the Son.

May Allah be exalted and His Holiness glorified high above that which the transgressors say.

Here we have the ultimate example of contradiction in such a wicked doctrine, which cannot be hidden from anyone of pure, good nature and honest, straightforward reason.

To sum all of this up, no one magnifies Allah (Glorious & Exalted) as He deserves to be magnified, except the religion with which His Messenger, the Seal of the Prophets, Muhammad (pbuh), came to purify all beliefs about Him, His Being, His Attributes, and His Actions from all that is imperfect, debasing, or blameworthy, and from anything that would not be acceptable to uncorrupted human nature and reason.

Therefore, we ask: Why do we not apply the definitive test, as mentioned by Shaikh Ahmad Deedat, who said: To the followers of Jesus, son of Mary (peace be upon him), I say, "Why not apply the definitive test that Jesus (pbuh) wanted to apply on anyone who claims prophethood (if a prophet is true or not)? The Messiah, son of Mary (pbuh), said, 'Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? * Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. * A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' [Matthew 7: 16-18]"

The sheikh (may Allah have mercy on him) said, "Why do you shy away from applying this test to the instructions of Allah's Prophet Muhammad (pbuh)? For, we find in the Holy Quran a complete message that fulfills that with which Moses and Jesus (peace be upon them) came."

Then, present to them the testimony in their own books. Bernard Shaw said, "If someone like Muhammad (pbuh) assumed the absolute leadership of the world, he would have been able to solve all the problems in the world and achieve peace and happiness, and the world is in the most desperate need of them…" and others.

## The Attributes of God According to Non-Muslims (The Jews)

We have previously shown that the Jews have corrupted their sacred scripture, the Torah, by following their vain desires, pride, and malice. We have also discussed the testimony of Dr. Maurice Bucaille to this effect. He said, "No rational person could deny the forsaking of the People of the Book (Jews & Christians) of the Holy Scripture with which they were entrusted: the Torah and the Gospels. The Torah that they say was written by Moses, tells them, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. * And he buried him in a valley in the land of Moab…" [Deuteronomy 34: 5-6]

How could Moses (peace be upon him) write that he died and was buried?

This is but one of many examples of the fabricated stories and the ugliness of the loathsome, corrupt statements contained in the Torah and attributed to prophets and righteous men. Here are other examples:

- The Jews (Allah's Curse be upon them) claim that Allah's Prophet Lot (peace be upon him) slept with his two daughters while he was drunk on wine and that they bore him children.
- They claim that Allah's Prophet Solomon (peace be upon him) was a wizard king and that his father was an anointed king.
- They claim that Joseph (peace be upon him) undid his waistband and the waistband of his master's wife and that he sat with her as a man does with his wife, but that the wall split open on him and he saw his father, Jacob, biting his nails, but he did not rise until the Angel Gabriel (peace be upon him) descended and said, "Oh Joseph, would you be one of the fornicators when you are counted before God as one of the prophets?" Whereupon, he rose. That is what they say, Allah's Curse be upon them.
- This angry nation also accuse Allah's Prophet, the Messiah, son of Mary (peace be upon him) of practicing magic. They say, "He is a magician, the son of a whore." They accuse his mother of fornication, Allah's Curse be upon them.

We would like to point out that, at the same time the Christians falsely and wickedly ascribed divinity to Allah's Prophet, Jesus, son of Mary (peace be upon him), the Jews denied him and ascribed to him and his mother illegitimacy and fornication, in error and contempt. They called his mother, the Virgin Mary, a whore until Allah's Messenger, Muhammad (peace be upon him), came with the clear truth—a statement containing neither exaggeration nor denial—that negated the divinity of Jesus, son of Mary (pbuh) but at the same time, affirmed his status as a prophet, Allah's slave and His messenger.

There are many, many more examples of the Jews' lies and myths about their prophets and righteous men.

They also say in their prayers about their God in the first ten days of every month, "Beware! As you are sleeping, oh Lord! Awake from your slumber."

These people have dared to utter such blasphemous lies from the intensity of their vexation at being humbled and enslaved.

Among the Jews, there are also those who have uttered a lie against Allah by saying that Ezra (Uzayr) is the son of God, may Allah be glorified high above such a lie.

The Jews have also taken their rabbis and scribes as lords beside Allah, calling them divinely-inspired, to the extent that these scribes permit that which Allah has forbidden and forbid that which Allah has permitted, in error and contempt, and the Jews follow them.

The Jews deny the Prophet Muhammad (pbuh), even though they find his description and good tidings in the Torah, and even though he was supported by Allah (Glorious & Exalted) with miracles and wonders which were produced at his hands. In fact, they attempted to murder him as they had the prophets and messengers of old. They did this for no other reason than that they believe that the prophet foretold in the Torah would come from among them, and be of their lineage. So when the prophet of the end times came from the Arabs (the sons of Ishmael), they were angered and their swollen pride and malice kept them from following him, since he did not come from among them or from their kind. That is why they denied him as a prophet (pbuh) after having been one of the reasons that the people of Medina believed in Allah's Messenger (pbuh).

**We would like to point out the following: that among the historical evidence for the prophethood of Muhammad (pbuh) and the truth of his claim and message is**:

The Jews were one of the main reasons that the inhabitants of Medina believed in the Prophet Muhammad (pbuh) after they had been idol-worshippers. Even though the people of Medina were at the same time enemies of the Jews, the Jews used to invoke Allah to gain victory over the people of Medina, telling them that a prophet was soon to come from among them and fight alongside them, destroying the people of Medina as the peoples of `Aad and Iram had been destroyed. The people of Medina had no knowledge of the awaited prophet, except from the Jews. Yet, when the Prophet Muhammad (pbuh) came forth from the Arabs, all the people of Medina preceded the Jews in believing in him (pbuh) and in recognizing that he (pbuh) was the prophet foretold by the Jews. Thus the Jews became ever more angry and spiteful than they were before, simply because the Prophet Muhammad (pbuh) had come from the Arabs and because the people of Medina believed in him (pbuh) before they did.

There was not one of the Jews that did not deny that Muhammad (pbuh) was a prophet and reject his message, even though they were convinced of his prophethood and the veracity of his message.

This was simply due to the incredible arrogance in which the Jews' hearts were wrapped. It was because of their spite and malice for those who were not of their kind, who were not of their people. Perhaps all we have mentioned will explain to us the character of the Jews, revealing their ideas and beliefs about their God that stem from their ethnocentrism and hatred for the other.

As such, the Jews claim that their religion does not accept outsiders, and that all of humanity has been created to serve them. Among them there are those who have gone to the extent of claiming that there is no harm in usurping the money and belongings of non-Jews. On this, Allah Almighty says,

> {**Among the people of the Scripture** (Jews & Christians) **is he who, if entrusted with a great amount of wealth, will readily**

**pay it back, and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand, demanding, for they say, "There is no blame on us in betraying and taking the property of the illiterates** (Arabs)**." But they tell a lie against Allah while they are aware.**}

[Aal-`Imran 3: 75]

Though they proclaim the Oneness of Allah, the Jews have described Him in reprehensible terms.

Even though the religion professed by the Jews contains great corruption and deviance, they claim that God has approved it for them in this form and condition, may Allah be glorified high above all this.

This is in addition to the fact that they denied the prophets and messengers of Allah, and even fought and killed them, following in this their vain desires, their arrogance, and their trivial passions.

Despite all this, they claim that God approves of these things from them, and that they are God's children and His beloved people. That is why they say that Allah is pleased with them, but they are deceived in this, may God, the Wise & Just Creator be exalted above decreeing for them this religion which contains corruption and wickedness—as in the falsehoods they utter about their prophets and righteous men, as we have shown—and which contains ethnocentrism, and more.

In the thought and doctrine of the Jews, God is only the God of Israel. To them, He is exclusive to them, to the exclusion of all other tribes and nations. They believe that He loves them, and no one else. They think that He loves their groups and their progeny. They also say that God does not choose prophets from anyone other than them. And it is the same for holy men. They believe that He does not accept worship from anyone other than them. This is why they claim that Paradise is only for them. May Allah (Mighty & Majestic) be glorified above being a discriminatory, ethnocentric god, as the Jews claim Him to be.

In doing so, the Jews have debased and made their God and Creator reproachable, because:

They have ascribed to God injustice, xenophobia, and boorishness towards all other human beings, of every tribe and nation. They have said that there is no hope for the rest of mankind from this God, since all other tribes and nations are rejected by Him.

Through these claims, they have described God as lacking in wisdom.

Because Allah created all human beings to worship Him, and to believe in all of His prophets and messengers, to follow them and obey the laws with which they have come.

Because the God of the Jews does not accept anyone but them, and He does not accept worship from anyone other than them, there is no hope for any of the other nations and peoples to worship and draw near to this God Who created them. Thus, they must search for another god to be pleased with them and to whom to draw near. We say this to refute and reproach the lies and blasphemy of the Jews, for this is, without a doubt, a description of a God without wisdom. May Allah be exalted high above this.

There are many, many other examples of the abominable and reprehensible attributes with which they accuse Allah Almighty in this corrupt belief system they profess.

The Jews (Allah' Curse be upon them) dishonor their God by describing Him as having a large body, may Allah be honored greatly above this.

The result of this description is that it erroneously characterizes God as being limited in saying that there is a place that could contain Him. May Allah be glorified above this.

Allah (Mighty & Majestic) is the Creator of space and time. He is the Creator of all things. There was before the creation of time and space, except Allah Almighty.

Allah Most High cannot be contained by either time or space.

As such, the Jews will be the first ones to follow the false Messiah, the Antichrist, who will come at the end of time and claim divinity by the trials and tribulations that he will come with, for Allah (Mighty & Majestic) will produce them at the hands of the Antichrist, the *Dajjal*, so that Allah (Glorious & Exalted) might test the belief of His slaves and try their faith.

Allah (Glorious & Exalted) has made apparent that which will testify and make clear the lies and blasphemy of the Antichrist, such as the defect that will be in one of his eyes.

So, even though the Antichrist will claim divinity, he will not be able to remove the defect and deformity in himself, as a humiliation from Allah Almighty for him in this world before the Next.

Another example of the obvious falsehood of his claim to divinity is his special limitations. He will be confined to a body, whether small or large.

For it would not be rational for God the Creator to exist in a limited form or body, whether small or large.

Yet, despite this face, we find the Jews waiting for him, and they will be the first ones to believe in him, due to the corruption of their beliefs and conceptions about the Being of Allah Almighty.

We shall now proceed to prove logically, through their own beliefs, the enormity of the lie in their claims to be the chosen people of Allah Most High, and we will do so in debate form.

It should be said to them: What do you say concerning Job (peace be upon him)? Do you admit that he was a prophet?

They would say: Yes.

It should then be said to them: Was he one of the children of Israel?

They would say: No.

It should be said to them: What do you say concerning the majority of the children of Israel? (By this we are referring to the nine tribes who were lead astray by Jeroboam, son of Nebat, who rebelled against the son of Solomon, son of David (peace be upon them), and made for them two rams of gold, and offerings were made by a group of the children of Israel and the people from every part of the realm of their king, which was known at that time by the name of Shechem, until war broke out between them and the two and a half tribes who were true believers, who stood by the son of Solomon in the Holy Temple and killed five thousand people in one battle.)

What do you say about all those people who were killed? What do you say about the nine and a half tribes?

Did God love them because they were Israelites?

They will say: No, because they were disbelievers.

Then it should be said to them: Does it not say in the Torah that there is no difference between one who enters your religion and one who is born into it?

They will say: Of course, it does. The Torah speaks of this, for the foreigner and those of you of pure blood are equal before God.

Therefore, they have admitted that God does not love those of them who are transgressors, but He loves the believers, even if they are not from their faction, and they have admitted that prophets and righteous people can be chosen from outside their ranks.[53]

And so we have disproved the claim of the Jews that God has chosen them over the rest of creation.

[53] *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Uthman Ali Hassan

## The Attributes of God According to Non-Muslims (The Zoroastrians)

Zarathustra is considered the founder of the Zoroastrian religion, which appeared before the appearance of the Messiah, Jesus, son of Mary (peace be upon him) by about six centuries.

The Zoroastrians have said that evil is represented in Satan, and they have claimed that Satan stood up to God and fought him until he defeated Him. Thereafter, their god became subservient to Satan and his conditions. Thus, over time, this so-called 'Satan' became like a god, until he attained absolute authority which will last until the end of the time of life.

Then, after the end of the time of life, there will come the turn of the god of the next time. May Allah be exalted high above all this blasphemy.

Later, the delusions and fables of the Christians mixed with those of the Zoroastrians (as falsehood combines and mixes with falsehood) and the corrupt, wicked result was a completely dualistic system: a god of light and a god of darkness. They became equal in life and power, each one conquering the other forever. One of them would defeat and destroy the other in an endless cycle. One of them, however, does not die. The god of darkness, as represented in Satan, is the ruler in this age, and the god of light will be the victor in the coming age, in the world of light which will be the realm of the spirits only, without bodies. And so it will be, without end (Allah's Curse be upon them).

Allah save us all from corruption in our reason and good nature.

May Allah be glorified above having a partner in His kingdom, or above being described with inability and weakness, or any such attributes as are not befitting of Him (Noble & Sublime).

For, to Allah (Glorious & Exalted) belongs complete perfection in His Being and Names.

## The Attributes of God According to Non-Muslims (The Hindus)

The Hindu religion is a very difficult religion to understand. It has no known messenger and no particular prophet. It has neither spiritual guides nor special leaders who can be considered the founders of this religion or the initiators of its message. Likewise, it has no known source or scripture that is agreed upon as the authoritative word and final reference.

As such, this religion contains an enormous collection of myths and contradictory beliefs which the Hindus have inherited. They have drawn from a variety of sources on the subject of purification of the soul and its development according to the beliefs of these misguided people.[54]

The Hindu religion has adopted a rigid system of class divisions. People are divided into four castes, the highest of which are the Brahmins and the lowest of which are the Shudras. Then there are the Untouchables, who were not created for any reason other than to serve those in the castes above them.

Suffice it to say that:

Such a religion contains both the meager and the fat, fluctuating between facts and fables, and claiming the existence of many different gods, following their whims and myths and false doctrines. They describe these 'gods' in ways so reprehensible and corrupt that the tongue is shy to repeat them. They imagine them in the form of statues that a modest person is embarrassed to look at. Among them are others who worship cows and other animals. May Allah (Mighty & Majestic) be exalted high above all this blasphemy.

We have previously shown and proven the impossibility of the existence of a partner or peer beside Allah (Mighty & Majestic).

[54] Paraphrased from the book, *And Verily, You Are of an Exalted Standard of Character* (*Wa Innaka la `ala Khuluqin `Adhim*), by al-Mubarakfouri

## The Attributes of God According to Non-Muslims (Pagans & Idol Worshippers)

Idol worship was widespread amongst the Arabs long ago, before the coming of the Prophet Muhammad (pbuh). They used to carve numerous idols and statues out of stone and worship them, seeking favor from them through offerings and sacrificial animals, even though they knew that these idols do not see or hear, and that they do not bring benefit or harm. Indeed, it was just vain desire and trivial passions that they would play around with.

If one of these idol worshippers wished to travel, he would carry his 'god' (the idol, statue, or stone) along with him. How rational is that? This continued until the coming of Allah's Messenger, Muhammad (pbuh), who called them to the worship of Allah (Mighty & Majestic) and the spread of His religion (Noble & Sublime).

When the Prophet (pbuh) entered Mecca in victory and conquest, he found around the Holy Ka`aba (the first house built for the worship of Allah Almighty on the face of the earth) 360 idols, so he (pbuh) set about destroying them, repeating the Saying of Allah Most High, {**And say, "Truth has come and falsehood has vanished. Surely! Falsehood is ever bound to vanish."**}[Al-Israa' 17: 81] and {**Say, "The truth has come, and falsehood can neither create nor resurrect.**"}[Saba' 34: 49] while the idols were falling on their faces.

The strange thing is that we now find in the age of science and development, and advanced audio and visual communications technology, that there are people worshipping idols and statues, which bring neither harm nor benefit, such as those who worship the Buddha and take him as a god to be worshipped. May Allah be exalted high above all that. Yet, we find that the Arab pagans were in a better condition than idol worshippers today, even though they are all in plain error.

We find that the Arabs would acknowledge the Existence of Allah Almighty in the sky (meaning above), and if one of them would be faced with a calamity, he would propitiate the One in the sky (meaning above). They were merely using the idols and statues they worshipped as a way to get closer to Allah Most High.

Even though this is all idolatry and disbelief in Allah (Noble & Sublime), we wanted to point out their acknowledgment of the Existence of Allah Almighty to show their superiority over others whose good nature and judgment has been spoiled.

All of this confirms to us that the doctrine with which Allah's Messenger, Muhammad (pbuh), came is the true belief, acceptable to anyone of sound mind who wishes to know their God, to glorify Him, exalt Him, and worship Him. It is the belief acceptable to all those of unspoiled good nature, without complexes, complications, or cynicism. As such, all that the Prophet Muhammad (pbuh) came with—Divine Scripture, Inspired Guidance, and Wise Law—is the plain truth, based on a firm, strong, and steady foundation (correct belief).

The Islamic doctrine that the Prophet Muhammad (pbuh) came with is the pure belief which is simple to comprehend and accept, without any difficulty or mental gymnastics.

It is the light with which Allah (Glorious & Exalted) illuminates the darkness, wiping away the gloom of idolatry and atheism.

## Great Proof of the Absolute Power of Allah (Mighty & Majestic) & Therefore the Perfection and Completion of His Knowledge, His Ultimate Wisdom and His Supreme Attributes and Actions

Allah Almighty says in His Wise Book, the Holy Quran, when describing His Will and Ability, {**Verily, His Command, when He intends a thing, is only that He says to it, "Be!"–and it is!**}[Ya-Sin 36: 82]

In other words, if Allah (Glorious & Exalted) wants something, He merely gives the order. He does not need to repeat His Command or confirm it.

To Him (Glorious & Exalted) belong the keys to the heavens and the earth, to Him all things return, and to Him is the Power of creation and command.

The Verses that refer to the Power of Allah (Mighty & Majestic) and to its completeness are too many to count, as are His (Noble & Sublime) creation of the heavens and the earth, the universe and everything contained therein: galaxies, stars, and planets, among which is our earth.

Likewise, one of the greatest signs of the Power of Allah (Mighty & Majestic) and its absoluteness is the amazing balance and wonderful harmony of the universe and all it contains. Then there is also the proportion which is to an unimaginable degree.

Another of the great signs which indicate the Power of Allah (Mighty & Majestic) and its completeness is the creation of the human being, in which there are such great blessings they cannot be counted or enumerated…and so on.

Among the ways to demonstrate the greatness of Allah's Wisdom (Mighty & Majestic) and His Ability, which has recently been discovered by modern science, by the most advanced scientific instruments, is the balance and harmony that exists among the parts of the universe. Also, the make-up of human beings and other living creatures confirms the great Power of Allah (Noble & Sublime) and His Glorious Wisdom and Wondrous Design.

However, we would like to point out other perspectives and indications of the Absolute Power of Allah (Mighty & Majestic) and His Supreme Attributes and Actions. Among them are:

### 1. Man's Pure, Unspoiled Nature and Honest, Straightforward Reason

Allah (Mighty & Majestic) created mankind and designed him to believe in His Existence, His Great Power and His Beautiful Attributes.

Thus, we find that if man is faced with a calamity or disaster, he quickly turns to Allah Almighty in prayer, time and time again, knowing of the Existence of His Lord (Blessed & Exalted) and having faith in Him and His Great Ability, knowing that He (Glorious & Exalted) Alone is the All-Powerful, that He can remove all of the misfortune and disaster that has befallen him, due to His Absolute Power (Noble & Sublime) and His Great Mercy.

Man's honest, straightforward reason will not accept denial of the Existence of Allah Almighty, of His Supreme Attributes, or Absolute Power.

If man would only look at himself and contemplate the composition of his own body, especially after great scientific advances in medicine and in various other fields, with the development of scientific instruments to a

great extent, he would know the Supreme Wisdom of Allah (Glorious & Exalted), His Absolute and Complete Power and His Wondrous and Amazing Design.

What if we looked at the human being and contemplated the vast universe created by Allah (Mighty & Majestic), from the heavens and the earths (since science has discovered that the earth is divided into seven layers), the galaxies, stars and living creatures (such as animals and birds), and other nonliving things without souls (such as trees and inanimate objects), especially after the advance of the telescope and the electron microscope, we would see with our own eyes the Great and Awesome Power of Allah (Glorious & Exalted).

As such, man's unspoiled good nature and straightforward, honest, superior, and rightly-guided logic is one of the great signs of the Power of Allah (Mighty & Majestic) and His Supreme Attributes and Acts.

### 2. The Invitation of the Prophets and Messengers and Their Supporting Miracles and Wonders Are a Sign and Testimony to the Truth of Their Message

Allah Almighty sent the prophets and messengers to call people to believe in Him (Noble & Sublime) and to have faith in His Supreme Attributes, His Absolute Ability, His Ultimate Wisdom, and the Perfection and Comprehensiveness of His Knowledge (Glorious & Exalted), and thus to single Him (Mighty & Majestic) out exclusively for worship, without associating anything with Him.

Allah (Mighty & Majestic) also supported His prophets and messengers with miracles and wonders that would verify the truth of their message of the Oneness of Allah (Noble & Sublime) and the truth of all the knowledge they bring about His Supreme Attributes and Absolute Power—miracles and wonders that no one but prophets and messengers would be able to produce.

Among the miracles granted to the Prophet Muhammad (pbuh) were:

- The splitting of the moon for him (pbuh)
  This was discovered by science as a result of fissures and gaseous ruptures that were very deep and which could not be explained as the result of meteors and other foreign bodies impacting the moon. This was due to their extreme depth and length, ranging from several hundred meters to hundreds of kilometers in straight or twisting lines, and these great, long rifts passed by a number of deep holes. This was in addition to the discovery of a belt of movable rocks on the moon. This is a characteristic scientists have not found on any other celestial body, and these scientists (among whom were geologists) explained that all of this is the result of the splitting of the moon one time in the past. These rifts have been photographed recently, so that everyone can see them, and so that they might stand as testament to the truth of this great miracle, as support from Allah (Glorious & Exalted) for the call and message of the Prophet Muhammad (pbuh).

  This scientific discovery and others are among the reasons many, many people have embraced Islam, accepting it as their religion, and believing and having faith in the Messenger of Islam, Muhammad (pbuh).
- The pouring forth of water from between his (pbuh) fingers

- The blessing in a little food such that it feeds a multitude
- The longing of the tree trunk for Allah's Messenger (pbuh) and hearing the sound of its weeping
- The food which glorified Allah, audibly, during the lifetime of Allah's Messenger (pbuh)
- The restoration of Qatadah ibn Nu`aman's eye when he was injured on the Day of Uhud (a battle). It fell on his cheek, but then it became the better of his eyes and the sharper in vision.
- The healing of some of his companions at his hand (pbuh) without any observable medicine

There are many, many other examples like these of these miracles and other types of things besides them which have been authenticated and confirmed as being from the Prophet (pbuh).

As such, God the Creator, Whose Existence is testified to by man's unspoiled nature and sound reason is God the Creator, Who called all previous religions (that were revealed to prophets and messengers) to believe in Him and in His Supreme Attributes and Absolute Power.

### 3. The Eternal and Infinite Nature of God (Glorious & Exalted) According to His Saying (Noble & Sublime):

{**He is the First** (nothing is before Him) **and the Last** (nothing is after Him)}[Al-Hadid 57: 3] and {**He begets not, nor was He begotten**}[Al-Ikhlas 112: 3].

- **And Allah (Mighty & Majestic) created the human being and all other creatures and beings from nothing, according to the Saying of the Most High:**

> {**Does not man remember that We created him before, while he was nothing?**}
>
> [Maryam 19: 67]

> {**And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say, "The Almighty, the All-Knower created them."**}
>
> [Al-Zukhruf 43: 9]

Indeed, Allah (Glorious & Exalted) was not begotten, and as such, He (Glorious in Stature) is exalted above taking a wife or son.

He (Glorious & Exalted) is the One Who creates from nothing. He creates what He wills, according to what He wants and what He wills, in harmony with His Wisdom (Glorious & Exalted).

So why would He take a son, or more than one, or otherwise, as the liars claim?

Surely, Allah (Mighty & Majestic) is to be glorified above such a thing, for He (Noble & Sublime) is the First, and nothing is before Him.

It has been confirmed to us through incontrovertible evidence, instinctively, logically, and scientifically, and otherwise, as we have indicated previously.

And if man would look inside his mind at himself as a created being, then he would find his birth to be certain. He would know for sure that he was born, that his parents had been a cause for his existence, that he had

once been nothing, that his grandparents had been a cause for the existence of his parents, and so on until he reaches the Existence of the Eternal Creator Who was not born, and Who created man at the beginning of creation from nothing, by His Great and Absolute Power. And so, man ever looks to things and beings around him with the certainty that there must be a cause for their existence, and that, in the beginning, there was nothing, just as he was. Then, it follows that this existence must necessarily have an Eternal Origin uncreated by anything before it. This Maker is the One Who created it—all things and beings—from nothing by the Greatness and Absoluteness of His Power. This Maker is God the Creator, Allah (Glorious & Exalted).

It can be deduced from all of this that God the Creator must necessarily be Eternal, meaning Living and Everlasting; He does not die, cease to exist, or come to an end.

Therefore, the certainty of the Eternal Nature of Allah (Glorious & Exalted), by all methods of confirmation and testimony—instinctive, logical, and scientific—is proof and evidence for every intelligent and rational person of the Absolute Power of Allah (Mighty & Majestic). That is, even though his mind is incapable of comprehending the inner workings of the Absolute Power of Allah (Glorious & Exalted), because man himself is a created being, brought into existence by Allah, the Creator (Noble & Sublime), out of nothingness.

As such, his mind is limited, his abilities are limited, and he is incapable of comprehending that which is above him.

To draw a simple comparison by way of explanation:

Is it possible to put into a small cup of water a quantity equal to two cups of the same size?

Of course not.

For, if this small cup of water cannot contain another cup like it, would it be possible for it to contain all that on the earth, from rivers to lakes to oceans, and more of the same pattern to no end?

Surely, the answer is no, it cannot.

This is the likeness of a limited mind. It is like a small cup of water, and it cannot comprehend the inner workings of the Absolute Power of God the Creator (Noble & Sublime).

4. **Allah's Creation of the Soul, in Accordance with His Saying,** {**And they ask you concerning the soul. Say, "The soul: its knowledge is with my Lord. And of knowledge, you** (mankind) **have been given only a little."**}[Al-Israa' 17: 85]

Allah (Glorious & Exalted) created the soul and placed it in the human being and other creatures, for a fixed term, until Allah (Mighty & Majestic) reclaims it, taking back the soul. For He (Noble & Sublime) decreed death and extinction for man and other living creatures, according to the Saying of the Most High, {**Whatsoever is on it** (the earth) **will perish. * And the Face of your Lord full of Majesty and Honor will abide forever.**}[Al-Rahman 55: 26-27]

Then, Allah Almighty will return the soul to the human being and to other living creatures (such as animals and birds), to serve him with his accounting and recompense. And so it shall be for the others. That will happen on the Day of Judgment (in the realm of everlasting life).

So, if he was a good believer, he will go to Allah's Heaven: the realm of blessing and the achievement of His good pleasure.

And if he was a disbeliever, an idolater, and atheist, a corrupt person, etc., he will go to the Hellfire: the realm of misery, due to His displeasure (Noble & Sublime).

Allah (Mighty & Majestic) created the soul and made it a cause of man's life, and the life of other living creatures, for He (Noble & Sublime) is the One Who causes the causes and creates them. That is for a great and noble wisdom that only He (Noble & Sublime) knows.

If we examine closely and contemplate this soul that Allah Almighty created and made a cause for the life of human beings and other creatures, we would still be sure of the Absolute Power of God, the Creator of the soul and the greatness and wondrousness of His creation of all things.

Modern science is incapable of studying the soul, even with all its modern technological means, since the bases and foundations for such a study are not available; they are not even known. That is why the soul, which was created by Allah Almighty, placed in the human body, and made a cause for its life and the life of other living beings, is one of the mysteries (Noble & Sublime) of His creation. Indeed, it is a sign of the wondrousness of His design and evidence for the greatness and absoluteness of His Power (Noble & Sublime).

5. **The Response of Good Believers to the Commands of Allah (Mighty & Majestic) and Their Obedience of Him According to His Saying (Noble & Sublime)**:

   {**And He answers** (the prayers) **of those who believe and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.**}

   [Al-Shura 42: 26]

Allah Almighty created mankind and sent prophets and messengers to them to invite them to believe in His Oneness and Supreme Attributes, and therefore, to worship Him (Noble & Sublime) exclusively. That is after supporting His prophets and messengers with miracles and wonders to verify the truth of their call.

In reality, we find that those who believe in the call of Allah's prophets and messengers (and they are the true believers) respond to everything Allah (Mighty & Majestic) commands of them and they exemplify it, striving to practice it in the best way. In fact, they rush to implement it.

If Allah (Mighty & Majestic) prohibits something, the true believers hurry to avoid it; indeed they do not even go near it or anything that would lead to it.

Note that Allah (Mighty & Majestic) did not create man to be compelled to obey Him or to disobey Him; rather, He created Him with the choice either to obey Him (Noble & Sublime) or to disobey Him. That is despite His Full Advance Knowledge (Mighty & Majestic) of what each man will choose, and when he will either obey Him (Noble & Sublime) or disobey Him.

All of this is due to the Wisdom of Allah (Glorious & Exalted), as we will show, by His Leave, in the following pages.

Even though Allah Almighty created man with the choice to either obey or disobey, He has not compelled him to do either. This is a test for man, yet somehow, we see that, for true and righteous believers, it is as though they are compelled to obey Allah (Mighty & Majestic) and implement His Commands in the best way, due to their hasty and immediate response to the Order of Allah Almighty and their swiftness in carrying it out.

If what we see is the situation of someone with a choice, who has not been compelled, then what about those created by Allah (Mighty & Majestic) to serve Him with obedience and to carry out His Commands, who have no means to disobey Him? An example would, of course, be the Angels.

The Angels have no work but to worship Allah (Glorious & Exalted), to obey Him, to comply with His Orders, and to carry out everything Allah Almighty commands them to do. In fact, we see this to be exactly the same as the situation of true, righteous believers—the immediacy of their response to Allah Almighty and His Commands, even while they have been given a choice. Therefore, what we know about the Angels, and the news about them from the prophets and messengers, is proof of the Great Power of Allah (Mighty & Majestic) and the variety of ways in which He creates His slaves, as He wishes.

Additionally, in the response of true believers to the Commands of Allah (Mighty & Majestic) and their haste in implementing them, while they have the choice to do so and are not compelled in any way, there is testimony to the Absolute Power of Allah Almighty—that when He (Noble & Sublime) gives an order, all of them rush to carry it out—especially those whom Allah Almighty has compelled to worship and obey Him—and that if He (Noble & Sublime) wants something, He merely says to it, {**"Be!"—and it is**}.

We would also like to clarify the Greatness of the Power of Allah (Mighty & Majestic) and its Absolute Nature by way of forming a hypothetical question and answering it. The question is:

**Is it possible for God the Creator to make this vast universe or any other, with all its creatures and beings, in an egg or something smaller than an egg? Could He do that?**

To answer the question: Yes, if Allah Almighty wished to do something, He would merely say to it, {**"Be!"**}—and it would be. We will now support this answer scientifically with what will clarify the Greatness of the Power of Allah (Noble & Sublime) and its Absolute Nature, by way of presenting two examples discovered by modern science:

### A. Chromosomes

The human body contains hundreds of billions of cells, and most of these cells are extremely small, so small that the diameter of a single one does not exceed 0.03mm (three-hundredths of a millimeter) on average.

A living cell is a structure of the utmost perfection and complexity to an extent the human mind cannot imagine. Every person with insight can see that it is testimony to the Absolute Power of its Creator, to the Wonders of His Design, and to the Perfection of His Creation. He would see it as a complete negation of randomness or chance.

So we see the cell has a central body called the nucleus (except for a few types of cells, such as red blood cells).

The cell's nucleus is like the mind that thinks for it and the center that controls it. It holds all the genetic instructions for it and the body that contains it.

The genetic information is carried in the cell's nucleus on a fixed number of chromosomes which are made up of deoxidized sugar and nitrogen-phosphate residues, such that these pairs are bound together by four nitrogen bases: adenine, guanine, cytosine, and thymine.

The number of chromosomes in the cell's nucleus is 46, made up of 23 pairs, half of which are from the sperm cell of the male and the other half of which are from the ovum of the female. When the man's sperm cell is united with the woman's ovum, the number of chromosomes equals 46.

In other words, there are 23 chromosomes in each of the woman's ova and 23 chromosomes in the man's sperm. These chromosomes are in the shape of a spiral, with extreme twists and folds, which is known as the double helix. The thickness of the walls of each one of these double helixes is one in fifty millionths of a millimeter.

The diameter of one spiral is one in half a millionth of a millimeter.

The size of the double helix when it is coiled in on itself inside a normal body is one millionth of a millimeter cubed. If it were stretched out, it would be four centimeters long.

If this double helix (the chromosome) were stretched out inside a normal cell in the human body, of which the diameter is at the most 0.03mm, and they were laid out next to each other like a stretched out string, it would be about two meters long.

If this were done for all the chromosomes found in the trillions of cells that make up a single human body, its length would be more than many times the distance between the earth and the sun, which is approximately 150 million kilometers.[55] Glory be to God the Creator!

The human mind has its limitations. It is incapable of imagining what we have mentioned scientifically, since the size of what is contained within these chromosomes, as far as has been discovered by science, is considered to be nothing to the human mind, yet it had been confirmed by modern science and there is no denying it, even if the limited, created human mind cannot fathom it.

This in itself should be considered a catastrophic, definitive repudiation of the atheists and deniers of divinity who reject the Existence of God the Creator simply because they cannot see Him (Glorious & Exalted).

If they are not able to imagine and comprehend with their limited minds what modern science has confirmed, then can they deny it?

Of course not, for what modern science has confirmed is undeniable.

Thus, if the human mind is unable to fathom such things that exist in his weak, created body, could he fathom God the Creator and the inner workings of His Great and Absolute Power?

All of this demonstrates the Great and Absolute Divine Power and confirms for us scientifically that Allah (Glorious & Exalted) is Able to do anything.

Nonetheless, human beings were created to glorify their God and Creator and to attribute to Him all qualities of beauty and grandeur, such as Absolute Power, Comprehensive Knowledge, and Perfect Wisdom (may He be glorified and exalted).

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[55] *Scientific Miracles in the Sunnah of the Prophet* (*Al-I`jaaz al-`Ilmi fil-Sunnah al-Nabawiyah*), by Dr. Zaghlul al-Naggar

What we have shown and explained through intuition and science confirms this for us, even if human logic is too feeble to imagine it, for it is nothing but a limited mind.

It would be worth mentioning that:

Allah's Messenger, Muhammad (pbuh), alluded to these chromosomes. He informed us of their characteristics in a noble hadith, using one word to indicate all the qualities discovered about them.

The word is *`asab*. The Messenger of Allah (pbuh) said, "**Verily, when Allah wills to create a person, the man lays with the woman and his water rushes through her every vein** (*`irq*) **and nerve** (*`asab*)**.**" [Its chain of transmission is good (*jayyid*), and it was related by al-Tabarani.]

The words *`irq* and *`asab*, here translated as" vein" and "nerve" are of the same meaning in the noble hadith, and they represent the chromosomes that we are speaking about. However, the word *`asab* is linked to the word *`irq* in order to cast more light on the characteristics of these chromosomes whose description has been discovered by modern science.

Thus, chromosomes resemble a long rope that has been twisted and tightly folded so that it looks like the DNA double helix.

Allah's Messenger (pbuh) alluded to these characteristics with a single word, *`asab* since this word gives all the following meanings:

1. A long rope
2. The folding and twisting of this rope
3. Not only that, but it indicates twisting and folding so extreme that it appears that the rope is all tangled up on itself.[56]

Allah's Messenger (pbuh) alluded to this scientific fact more than 1400 years ago, when no one had the slightest knowledge of chromosomes and their description.

This scientific fact alluded to by Allah's Messenger (pbuh) is a dazzling light and a testament to the truth of his message and call to the Oneness of God the Creator. It is a confirmation of His Existence and the Oneness of His Divinity and Lordship.

## B. **The Atomic World**

Indeed, the organization found in the cosmos, we also find in complete form in the smallest world we know of: the world of the atom.

The atom is of such incredible smallness that we cannot even see it with a microscope which magnifies things millions of times. As such, it is not even a thing; rather it is nothing compared to the smallest thing our eyes can see.

Nevertheless, the world of the atom has been discovered by modern science and there is no room for denial.

Yet, despite all we have said about it, the atom is amazingly comprised of a system of wondrous orbits, just like the solar system.

The atom contains:

1. The nucleus: The incredibly tiny nucleus of one atom contains positively charged protons and neutrons with a balanced, or neutral, charge.

[56] *Ibid.*

2. The electron: This is what carries a negative charge in the atomic world. Electrons do not touch each other; rather, the space between them is relatively enormous.

   These electrons revolve around the nucleus of the atom in a counterclockwise direction and they travel very quickly, completing their orbits billions of times in a single second.

   Electrons do not take up more than one-billionth of the area of the atom. Glory be to God, the Supreme Creator!

We repeat what we mentioned previously, as a reminder and a warning, and to offer full benefit:

If the human mind is unable to imagine this strange, amazing world where everything we have mentioned is contained in a space so small that, to the human mind, it is practically nothing, then what about the contents of this incredible atomic world: the nucleus, the many protons, the many neutrons, and the many electrons, in addition to the relatively vast empty spaces between them all. And all of this exists in just a single atom!

The human mind has its limits, for it cannot fathom what we have mentioned, yet modern science has discovered it and there is no way to reject it, even if the limited human mind cannot comprehend or imagine it.

In fact, modern science has discovered particles even smaller than the atom—quarks—and it may still discover things smaller than quarks.

If the human mind is incapable of imagining such things, can it really imagine God, the Supreme Creator, and the manner and the Greatness and Absolute Nature of His Power (Noble & Sublime)?

Of course not.

That is why what we have mentioned and discussed should clarify and confirm for us, scientifically, the Absolute Nature of Divine Power, and as a result, the Perfection and Comprehensiveness of His Knowledge, the Ultimate Quality of His Wisdom, and the Greatness of His Attributes and Actions, plus the fact that Allah (Glorious & Exalted) Alone is Able to do everything, especially when we know that these components which make up the atom (the electron, the proton, and the neutron) are likewise composed of even smaller particles, as we have said, such that the latest of what physicists have learned is called a 'quark.' And Allah Almighty spoke the truth when He said, {**Blessed is He in Whose Hand is the dominion, and He is Able to do all things.**}[Al-Mulk 67:1]

It is worth noting that we have proved, scientifically, the message of the Prophet Muhammad (pbuh) and the truth of his call and prophethood. To briefly summarize what we have already said:

The worship of Muslims as represented in the circumambulation of the Ancient House—the Holy Ka`aba—which is the first house erected for the worship of Allah (Mighty & Majestic) on the face of the earth, is the rite of worship in conformance and harmony with the order of the universe which was created and designed by Allah (Glorious & Exalted), as we have stated previously.

Likewise, in the atomic world, we find the nucleus contained in the atom, from which all matter is made, being orbited by electrons in seven levels of energy, such that the nucleus is surrounded by seven levels of energy: K, L, M, N, O, P, Q. These are the same as the number of circumambulations around the Ka`aba.

In addition, these electrons travel counterclockwise, which is the same direction as the circumambulation of the Holy Ka`aba. Glory by to Allah!

As a result, the harmony between Islamic religious scripture and the order of the material world becomes clear to us. This proves that God, the Creator of this matter made up of atoms, is the One Who sent down the true religion to His Messenger, Muhammad (pbuh)—the religion in which the laws of the universe find expression. Behold, it is Islam!

As such, it is our duty to believe the Prophet Muhammad (pbuh) in everything he informed us of, and to have faith in him and to follow him (pbuh) in all he called us to.

Among that which the Chosen Prophet (pbuh) called upon us to do and made it obligatory for us to believe is found in the hadith in which he (pbuh) was asked about faith. He said, "**...that you believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and that you believe in Preordainment, the good of it and the bad of it.**" [Related by Imam Muslim in a long hadith]

We have previously discussed faith in Allah (Mighty & Majestic) and His Oneness, and now we will very briefly discuss, by Will of Allah Almighty, belief in the messengers, the divine scriptures, the angels, preordainment, and the Last Day.

## Belief in the Prophets and Messengers

We have discussed belief in Allah (Mighty & Majestic) and His Oneness, and we have proven, with evidence and testimony, in several different ways, the Existence of God, the Creator of this universe and of all things from nothing, with His Supreme Attributes, Absolute Power, and Comprehensive Knowledge, as we have shown.

We have also discussed the point that, as a requirement of our belief in God, the Creator (Mighty & Majestic), His Attributes, and His Oneness —which is known as the unity of lordship (*tawhid al-rububiyyah*)—we must worship Him and draw near to Him without setting up partners or equals with Him!

It is from the Ultimate Wisdom of Allah (Mighty & Majestic) that He sent prophets and messengers to His slaves with the Straight Religion, so that they might know the Supreme Attributes of their God and Creator, how to worship Him (Noble & Sublime), how to maintain His unity, how to draw near to Him, and how to know the path that will lead to His good pleasure (Noble & Sublime) and how to avoid His displeasure.

What we would like to shed light upon very briefly is: some of the proof that Allah (Mighty & Majestic) raised prophets and messengers from amongst the people and sent them with a message, and that we are therefore required to believe in them, in their call, and in everything they came with.

**Proof that Allah (Mighty & Majestic) sent prophets and messengers:**

1. Man's unspoiled, good nature and sound, straightforward reason:

Allah (Mighty & Majestic) created human beings and designed them to believe in His Existence (Noble & Sublime) and His Oneness. He sent to them prophets and messengers of their own kind (human), speaking their own language, so that they might comprehend him and understand from him, and also that they might be able to talk to him and converse with him.

If He (Noble & Sublime) had sent to mankind a messenger of another type, like the angels, they would not have been able to face him or receive knowledge from him.

As such, it was from among the duties of prophets and messengers, according to the Saying of Allah Most High,

> {**And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. * But those who reject Our Signs, the torment will touch them for their disbelief.**}
>
> [Al-An`aam 6: 48-49]

In other words, the prophet and messengers came bearing glad tidings of goodness, reward and blessing to Allah's good, believing slaves from Him (Blessed & Exalted). They were also sent to warn those who disbelieve in Allah Almighty and deny His signs (following in this their

vain desires and trivial passions) of torment and punishment from Him (Noble & Sublime).

Man's unspoiled nature and sound reason do not deny what we have mentioned, nor do they stand against it; rather, they accept and agree with it in the strongest way. In fact, man's good nature and sound reason reject and oppose anyone who tries to make them doubt that Allah (Mighty & Majestic) sent prophets and messengers.

As a supplement to clarify the Wisdom of Allah (Mighty & Majestic) in sending prophets and messengers from among the same kind as those they were sent to (humans):

- If the prophets and messengers had been from among the angels, for instance, the people would not have been able to see them in their true form, due to the splendor of their appearance, and they would not have taken to them. They would have been overcome with fear and trembling when they spoke or touched them, and this would have made their speech and invitation of no benefit.

- If the angels had come as prophets and messengers in human form, it would have been confusing for the people, and they would have said to them: You are not angels; you are human.

- If the prophets and messengers had been from among the angels, men would not have been able to imitate them well.

If the angels called people to do what Allah (Mighty & Majestic) commanded them to do—from performing their religious duties to forsaking what they were forbidden to do—and if the angels had modeled this behavior for them, by obeying the Commands of Allah (Mighty & Majestic) and avoiding what Allah (Noble & Sublime) had forbidden them, so that the people could emulate them, the people would have said: It is not within our capacity to do what you have called us to do. You—angels—are able to do it and fulfill everything you were called to do because you are angels, and you are strong, but we are human, and we are weak.

That is why, in the Ultimate Wisdom of Allah (Mighty & Majestic), He sent prophets and messengers from among the same kind of being as those to whom they were sent—human beings. This is in addition to the many other wisdoms we have discussed, so we will suffice ourselves with the aforementioned.

2. Belief in the Perfect, Ultimate Wisdom of Allah (Mighty & Majestic), in accordance with His Saying (Noble & Sublime), {**And He is the All-Mighty, the All-Wise.**}[Al-Hashr 59: 1]

We have mentioned before the Supreme Attributes of Allah (Mighty & Majestic) and His Absolute Power, and we have proven it scientifically, with a variety of incontrovertible evidence and clear proof.

Among the Supreme Attributes of Allah (Glorious & Exalted), there is that which demands of us that we believe in it: His Complete, Ultimate, Perfect Wisdom.

For to God the Creator (Noble & Sublime), belongs Absolute Perfection in all His Names and Attributes.

From the Wisdom of Allah (Mighty & Majestic) is that He provided for man everything his body needs, from food, drink, clothing, and balance in the universe which acts for man's benefit—from earth, sun, moon, sky, mountains, cultivation, animals, birds, water, etc.—He (Noble & Sublime), in His Wisdom and Perfection, provided man with what his soul needs, for this more important than his body. He provided an upstanding religion, lofty instructions, and guiding rites of worship, which bring him closer to his God and Creator, and to victory in the realm of blessing and good pleasure.

But, from where can a human being learn what pleases his God and Creator?

It was the prophets and messengers who were tasked with the job of calling people to Allah Almighty. It was their responsibility to invite people to that which is pleasing to God, the Supreme Creator: Allah, Lord of the Worlds.

Then if any disbelieved—in error and contempt—that Allah Almighty had sent messengers to His creation, due to their false claim that they (those who deny the prophets and messengers) had found the world independent of any knowledge and without any of the commands of the prophets and messengers, seeing as how they can discover good and evil through reason alone, then it was the job of the prophets and messengers to refute their arguments and doubts, saying to them:

Do you not see that when Allah's servants remind one another, warn one another, and teach one another, their knowledge, gratitude, obedience to Allah Almighty, and fear of Him (Noble & Sublime) increase? According to them, they will say: Yes, since that is part of what sound, rational, rightly-guided minds must do.

We say to them: Therefore, the persistent succession of prophets and messengers were only sent by Allah Almighty to His creation in order to renew the covenant of Allah (Noble & Sublime) with His slaves—that they believe in Him, affirm His Oneness, and purify their worship for Him Alone—on the tongues of His prophets and messengers. Likewise, were the succession of warnings, reminders, and guidance to proper rites of worship, noble directives, prudent standards of interaction, and upstanding laws, in addition to the details of ambiguous matters, between what Allah (Mighty & Majestic) has permitted and what He has forbidden, and thus, true awareness of both paths: the good and the evil, without conjecture or assumption, and without blindly following vain desires, especially since the nature, ideas, and standards of human beings differ.

As such, it is from the Perfection of Allah's Wisdom that He sent prophets and messengers, out of compassion and mercy from Him (Blessed & Exalted) toward His slaves.

Another example of this is:

If there was a king or ruler and some of his soldiers rebelled against him, would it not be from wisdom, justice, leniency, and reconciliation for this ruler to send a messenger to them to tell them to abandon their rebellion and forsake their resistance and disobedience before crushing them without advising them first and taking them by surprise without forewarning?[57]

The answer is: Of course, for that is from wisdom, justice, mercy, and compassion.

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[57] *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan

### 3. Miracles and Wonders with which Allah (Mighty & Majestic) Supported His Prophets and Messengers:

Allah (Mighty & Majestic) sent His prophets and messengers, supported by miracles and wonders as testament to their prophethood, message, the truth of their call, and all the news they came with, especially since their call conformed completely to pure, unspoiled human nature and straightforward, honest reason.

We have presented previously some aspects of the tangible miracles of Allah's Messenger, Muhammad (pbuh).

Thus, all people must believe in each of Allah's prophets and messengers when it becomes clear that their call—which agrees with pure human nature and straightforward, honest human reason—is true, and when supporting testimony for the truth of their prophethood and message appears in the form of miracles and wonders, sent by Allah (Mighty & Majestic) to support them with that which none other than the prophets and messengers are capable of producing.

As such, rejecting or opposing *any* of the prophets or messengers is, in fact, rejection of *all* the prophets and messengers. Indeed, it is rebellion against Allah (Mighty & Majestic) Who sent them.

Just as those who believe in a messenger are obliged to believe in all the messengers, anyone who disbelieves in one of them has necessarily disbelieved in them all. In the Words of the Most High,

> **Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers, saying, "We believe in some, but reject others," wishing to adopt a way in between, * They are, in truth, disbelievers. And We have prepared for the disbelievers a humiliating torment. * And those who believe in Allah and His Messengers and make no distinction between any of them, We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful.**
>
> [Al-Nisaa' 4: 150-152]

Likewise, we would like to make it clear that every time a prophet has reached a people, they became his nation, and they were obliged to obey him. For example:

If someone believed in the Prophet of Allah, Moses (peace be upon him), because of what he learned about the truth of his call, which agrees with pure human nature and sound reason, and he followed the law with which Moses (pbuh) came, and then this person met the Prophet of Allah, Jesus (peace be upon him), and became convinced of his prophethood and message, could this person, who believed in Moses (pbuh) and followed the law with which he came, not follow the Prophet of Allah, Jesus (pbuh), and the law with which he came, claiming that he was from the nation of Moses (pbuh) and not from the nation of Jesus (pbuh)?

Of course not, since that person would have reached the Prophet of Allah, Jesus (pbuh). Thus, he would become of his nation and he would be obliged to abide by the law with which he came, not the law with which Moses (pbuh) came.

Therefore, everyone who reaches the Messenger of Allah, Muhammad (pbuh), has become of his nation, and he becomes obliged to follow him

(pbuh), and abide by the law with which he came, whether he was a Jew, a Christian, or otherwise.

The truth is that everyone who follows the Prophet of Allah, Moses (pbuh) or the Prophet of Allah, Jesus (pbuh), correctly, would be led by this following to believe and have faith in the prophethood and message of the Prophet Muhammad (pbuh) and to follow him. That is because both the Torah and the Gospels, as well as other divine scriptures brought good tidings and news of this prophet, the Seal of the Prophets and Messengers, Muhammad (peace and blessing be upon him). We shall, by the Will of Allah Almighty, mention some of these prophecies in good time.

Thus, authentic scriptural reference and straightforward logic both lead to belief in the Final Message—that of Muhammad, may the peace and blessing of Allah be upon him.

## Belief in the Divine Scriptures

It has been proven by the evidence and testimony we have presented that Allah (Mighty & Majestic) sent His prophets and messengers to the people to invite them to Islam, with glad tidings and stern warnings, and that this is from the Complete and Perfect Wisdom of Allah (Mighty & Majestic).

Then, if we believe the prophets and messengers and have faith in them, we are obliged to believe in the Divine Scriptures sent down upon them by Allah (Noble & Sublime), since they—the prophets and messengers—told us to do so. As Allah Almighty has said, {**Mankind were one community and Allah sent prophets with glad tidings and warning, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.**}[Al-Baqarah 2: 213]

People of unspoiled nature and sound mind are attentive to that, since it agrees with Allah (Mighty & Majestic) revealing Divine Scriptures that contain His Message, instructions and laws, to judge between people by the verdict of Allah (Noble & Sublime) clarified therein. We must believe in all of the Divine Scriptures, without denying any of them. Those we know of by name, we believe in by name, such as the Torah, the Injeel (of Jesus, pbuh), the Zabour (of David, pbuh), the books of Moses (pbuh), and the Holy Quran. All others, we believe in general.

It is imperative that we believe in the Holy Quran—the Final Divine Scripture sent down upon the Seal of the Prophets and Messengers, Muhammad (peace be upon him).

That is because the Holy Quran is the Book that supersedes all other previous Divine Scriptures. We must therefore seek to judge by it and not by any other Holy Book, due to all that has been corrupted, substituted, and omitted from previous Holy Scriptures.

As such, we must necessarily believe that the Holy Quran is the Book that our Lord (Blessed & Exalted) has taken upon Himself to protect from being touched by any vile human hand and changed, and so on. That is because it is the last of the Divine Scriptures to be sent until the Day of Judgment. There will be no other Holy Scripture after the Noble Quran.

## Belief in the Angels

As we have indicated, when we have believed in the prophets and messengers, it becomes our duty to believe in everything they came to tell us, and when we have believed in the Divine Scriptures sent down upon the prophets and messengers, it also becomes our duty to believe in all the news they have brought.

Among this news brought by the prophets and messengers in the Holy Scriptures is: the angels.

It is obligatory upon us to believe in the angels in the form and manner described to us by the prophets and messengers, as revealed to them in the Holy Books sent down upon them.

Belief in the angels has details. We believe in the Angel Gabriel (Jibreel), Michael (Mika'eel), Israfeel, the Angel of Death, the Angel Guarding the Hellfire, and the like. All of these angels were clearly described by name by the prophets and messengers in the Holy Books sent down upon them.

Those we do not know by name we believe in generally—that they are slaves of Allah Almighty and that they are numerous.

It is imperative that we believe in all of the angels, and that we love them all, for they are servants of Allah Almighty who do His bidding. We do not hate them or bear animosity toward any of them. For whoever is an enemy to any of them (as the Jews did the Angel Gabriel, peace be upon him), he is an enemy of Allah (Mighty & Majestic), and he thereby becomes a disbeliever. As the Almighty has said, {**"Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel and Michael, then verily, Allah is an enemy to the disbelievers."**}[Al-Baqarah 2: 98]

We should know that the angels have powers and abilities unlike human beings. They are among the signs of Allah (Mighty & Majestic). Belief in them is from belief in Allah (Glorious & Exalted) and His Great Power (Noble & Sublime).

## Belief in Divine Preordainment

As we have shown, if we believe in the prophets and messengers, we must necessarily believe in all the news they have brought, and among the news they have brought in the Books sent down upon them is the Great Attributes of Allah Almighty. Also among this news is the Vast, Comprehensive Knowledge of Allah (Noble & Sublime) which is not preceded by ignorance, and that He (Noble & Sublime) encompasses all things with His Knowledge, as we have indicated previously.

Among the news brought by the Prophet Muhammad (pbuh), when he was asked about faith was: belief in Divine Preordainment, otherwise known as fate.

Belief in fate means: to believe that Allah (Glorious & Exalted) decreed all things, as the Almighty has said, {**He has created everything, and has measured it exactly according to its due measurements.**}[Al-Furqan 25: 2]

This decree follows the Ultimate Wisdom of Allah (Mighty & Majestic), and that which necessarily results from this Wisdom, from praiseworthy intentions and beneficial outcomes for His slaves in their lives and in the Afterlife.

Everything in the universe occurs by the Will of Allah (Mighty & Majestic), whether that is among the Actions of Allah Himself (Glorious & Exalted), the deeds of men, or the acts of His creatures. What Allah wills occurs, and what He does not will does not occur.

## Belief in the Last Day

Belief in the Last Day means believing in the Coming of the Hour of Reckoning and Recompense.

Belief in the Last Day includes belief in the torment of the grave and its pleasures, such that when a person has died and is buried, he will be asked in his grave about his Lord, his religion, and his prophet. If he was a disbeliever, an idol worshipper, an atheist, or a non-Muslim, he will be punished in his grave until the Day of Resurrection—the Day when people will stand before the Lord of the Worlds (Noble & Sublime) for reckoning. Then they will enter the Fire where they will remain forever and ever.

If he was a believer, who obeyed Allah (Mighty & Majestic), he will experience pleasure in his grave until the Day of Resurrection, when he will be brought back to life to be presented before his Lord (Blessed & Exalted). Then he will enter Paradise where he will live forever and ever.

If he was a disobedient believer, he will be subject to the Will of Allah (Mighty & Majestic): if He wills, He will punish him, before allowing him to enter Paradise and live forever and ever, or if He wills, He (Blessed & Exalted) will forgive him, and let him enter Paradise where he will live forever and ever.

**We would like to draw attention to certain aspects of the proof of the coming of the Hour, or the Last Day:**

1. **Man's unspoiled, good nature and straightforward, honest reason:**

Allah (Mighty & Majestic) created the life of this world as a realm of trials and tribulations for men. A person spends his brief time in the life of this world meeting tests and challenges Allah (Mighty & Majestic) has set for him. His Lord (Noble & Sublime) has charged him with obligations and forbidden him from violating the prohibitions and transgressing the limits set for him. This is in accordance with the requirements of the Wisdom of Allah (Mighty & Majestic). Then, after that, this person meets his due after death when his Lord (Noble & Sublime) presents him with his account.

Man's good nature and honest reason reject the idea that the destiny of a good, obedient servant of Allah (Mighty & Majestic) could be the same as that of a bad person who did evil deeds and disobeyed Allah (Noble & Sublime). They refuse to believe that good people are equal to bad people—that they both die without the superiority of one over the other ever being established.

As everyone knows, the life of this world is not the realm of reward and punishment. One might see a good person's rights being violated or an innocent being harmed by thugs or tyrants just because they are stronger or more forceful than him, and he may die before getting revenge or getting back his rights.

Therefore, there must be another world where there is punishment and reward: where such matters can be settled, where the oppressed can take his right back from the oppressor, where the righteous will be rewarded by Allah Almighty for the good deeds performed in this world, and where the wicked will face the consequences of the evil deeds he did in this world, as a punishment for him.

This is what agrees with normal human nature and rational minds. In fact, they actively seek it out. This is what Allah Almighty has acknowledged in the form of a rhetorical question in His Saying (Noble & Sublime), {**Shall We treat those who believe and do righteous good deeds as those who spread corruption on the earth? Shall We treat the righteous as the wicked?**}[Saad 38: 28]

{**Shall We then treat the Muslims like the criminals? * What is the matter with you? How you judge!**}[Al-Qalam 68: 35-36]

Uncorrupted human nature and sound reason refuse to accept that good people be equated with bad people.

From another angle, the Hereafter is a moral necessity.

If there were no afterlife for reward and punishment, people would not uphold moral values and good qualities, and no society can survive without these. Without the Hereafter, honest people would ask themselves (hypothetically): Why should I care about being honest when I could get what I want by doing this and that…without being honest?

If there were no afterlife where people get rewarded for the worldly things and interests they sacrificed by being honest and bearing other good traits and noble values, it would make more sense for them to abandon their morals in order to get what they want in this world.

Therefore, the Hereafter is a moral necessity, in order for societies to maintain order and avoid corruption, and this is from the Wisdom of Allah (Mighty & Majestic).

2. **News from the prophets and messengers of the resurrection and reckoning:**

Allah (Mighty & Majestic) sent His prophets and messengers with a clear doctrine and honest invitation which agrees with uncorrupted human nature and sound logic. He supported them with miracles and wonders, the likes of which no one but a prophet or messenger could produce without support from his Lord (Blessed & Exalted).

As such, it is a necessity that people believe what they were preaching, that they have faith in the news they brought and that they follow them.

Among the news brought by the prophets and messengers was the Last Day, when people will be raised from the dead to face their judgment and receive recompense from their God and Creator for their deeds.

Therefore, it is essential for people to believe in the Last Day, the Day of Reckoning and Recompense, in accordance with what the prophets and messengers have told us.

3. **The Wisdom of Allah (Glorious & Exalted) and His Justice require resurrection and recompense:**

It is from the Wisdom and Justice of Allah (Mighty & Majestic) that He made another Day after the end of the life of this world when everyone will receive the fruits of his actions: whatever he deserves, either reward or punishment, according to the good or evil he did.

Indeed, we see people leaving this world having harmed others without the victims having the satisfaction of reprisal, and we see others leaving this world oppressed without having their rights restored.[58]

We see some people immersed in evil and good people suffering. If everyone just did what they wanted, right or wrong, without settling the score between aggressor and victim, and without distinguishing between good and evil, this would be a stain on the Justice and Wisdom of Allah (Mighty & Majestic).[59]

Therefore, it is from the Wisdom and Justice of Allah (Mighty & Majestic) that there will be a Day when everyone will stand between the Hands of God, the King (Glorious & Exalted) and victims will face their oppressors, and every good and bad person will receive their recompense,[60] in accordance with the Saying of Allah Most High,

> {**"Did you think that We had created you in play** (without purpose)**, and that you would not be brought back to Us?**}
> [Al-Mu'minoon 23: 115]

> {**Shall We treat those who believe and do righteous good deeds as those who spread corruption on the earth? Shall We treat the righteous as the wicked?**}
> [Saad 38: 28]

> {**Does man think that he will be left without reward or punishment?**}
> [Al-Qiyaamah 75: 36]

**Brief Visible, Logical Proof that Allah (Mighty & Majestic) Will Resurrect the Dead for the Reckoning & of His Ability to Do So:**

First we would like to point out that the claim of those who deny the resurrection is nothing but false assumption and lies, and certainty is not removed with doubt, for Allah Almighty says, {**While they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the truth.**}[Al-Najm 53: 28]

1. **The Original Creation of Man**

> {**Oh mankind! If you are in doubt about the Resurrection, then, verily! We have created you from dust, then from** a *nutfah* (mixed drops of male and female sexual discharge)**, then from a clot, then from a little lump of flesh, some formed and some unformed, that We may make clear to you** (Our Power and Ability)**. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then** (make you grow) **that you may reach your age of full strength. And among you there is he who dies** (young)**, and among you there is he who is brought back to a miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water on it, it is**

[58] *The Method of Argument and Debate in Settling Matters of Belief* (*Manhaj al-Jadal wal-Munadharah fi Taqrir al-I`tiqaad*), by Dr. Uthman Ali Hassan
[59] *Ibid.*
[60] *Ibid.*

**stirred** (back to life)**, it swells and brings forth every lovely kind** (of vegetation)**.**}

[Al-Hajj 22: 5]

As Allah (Mighty & Majestic) created man from dust after he had been nothing and made him move from one stage into another during the period of his formation, He (Mighty & Majestic) is Able to bring him back to life after death and decomposition, just as He created him the first time. Thus no one should deny the final re-creation of man.

This has been confirmed scientifically; modern science has discovered that:

After dead bodies break down in the grave into their basic components —from water to dust—one important thing remains: a bone resembling a mustard seed, known as *`ajab al-dhanab*, the tailbone or coccyx, which does not turn to dust.

It has also been discovered that:

This bone is the Primary Organizer, such that all tissues, organs and systems in the embryo are formed from it, and that it never disintegrates.

We would like to stress that the first person to voice this scientific fact was the chief of all prophets and messengers, Muhammad (pbuh), 1400 years ago, when he related the following hadith:

> **"Every son of Adam will be devoured by dust, except the tailbone (the coccyx), from it he was created and from it he will be recreated."** [Related by Muslim]

This noble hadith from the Prophet (pbuh) is a dazzling light and testimony of the truth that Muhammad (pbuh) was a messenger from the Lord of the Worlds, supported by his Lord (Blessed & Exalted) by great and numerous miracles, proclaiming the final Divine Message from Allah (Blessed & Exalted) as His final prophet and messenger, Muhammad (pbuh).

### 2. Sleep and Waking

Man's sleep is considered a minor death, and his waking from sleep is as a new life after death. Every human being dies this minor death and then is raised to life again, in this way, every day and night.

In man's sleep and waking there is an indication that there is another life after his major death and the end of his term in the life of this world, and the next life is for reckoning and recompense.

### 3. Reviving Barren Earth

Allah Almighty said,

> {**And you see the earth barren, but when We send down water on it, it is stirred** (back to life)**, it swells and brings forth every lovely kind** (of vegetation)**.**}
>
> [Al-Hajj 22: 5]

As Allah (Mighty & Majestic) revives dead, barren, dry earth, which is void of vegetation, by sending water down upon it, restoring to for fresh

cultivation, He (Noble & Sublime) is Able to return life to human beings after death.

### 4. Bringing Forth Fire from a Dry Tree (Producing a Thing from Its Opposite)

Allah Almighty said,

> {**He, Who produces for you fire out of the green tree, when behold! You kindle therewith.**}
>
> [Ya-Sin 36: 80]

The nature of a tree is moist and cold, and the nature of fire is dry and hot. So, just as Allah (Mighty & Majestic) brings forth hot, dry fire from its opposite: a cold, wet, green tree, He (Noble & Sublime) is Able to bring forth life from death. He is Able to bring a person back from the dead, once again, for judgment and reward or punishment.

In ancient times, if a person wanted to start a fire and he had no flint, he would take two green sticks from the *markh* and `*affaar* trees that grow in the Hijaz [the eastern Arabian Peninsula]. He would rub one against the other and a fire would spark between them.

### 5. The Greatness of Other Things that Allah (Mighty & Majestic) Created

Allah Almighty said,

> {**The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.**}
>
> [Ghaafir 40: 57]

As Allah (Mighty & Majestic) created the heavens and the earth, with their greatness and vastness, He (Noble & Sublime) is Able to bring man to life after his death, since the creation of the heavens and the earth is greater and more glorious than the creation of a meager human being.

**Note:**
We mentioned that, from belief in the Last Day is that we believe in the torment of the grave and its delights. In other words, man lives another type of life in his grave, but we have no knowledge of what it is like. It is the life of the *Barzakh*, the Partition between Life and Death. During this life of the *Barzakh*, inside the grave, a person will either experience joy and delight because he was a good, believing Muslim, or he will be tormented because he was a disbeliever, idol worshipper, atheist, or disobedient evil-doer.

A disingenuous denier might argue that there is no torment in the grave because he can see neither torment nor delight if the grave is left open so one can see the person buried there, and because two or three or more people might be buried in a common grave (when necessary) though some of them might be obedient Muslims and others sinners and disbelievers, so how would the sinner be tormented right beside the righteous person who would be harmed by the sinner's punishment? How could the righteous person be rewarded right beside the sinner when some of that reward could affect him?

**To refute this misconception, we say:**
First of all, Allah (Mighty & Majestic) is Able to do anything, as we have established, and as we have shown in the Supreme Attributes of Allah (Mighty & Majestic) and His Absolute Power.

As such, Allah (Mighty & Majestic) has the Power to conceal from human eyes that which takes place inside the grave beyond the *Barzakh*, in terms of the questioning of the two angels and the torment or delight, even if the grave was left open for all to see, in fact, even if the person was not even buried at all.

Allah (Mighty & Majestic) has the Power to punish the disobedient or to reward the righteous without the sinner sharing in the reward of the righteous or the righteous being harmed by the punishment of the sinner, even if they were both buried in the same grave.

**To prove this logically:**
If two men are sleeping, and one's bed is next to the other's, one of them could have a dream that frightens and harms him to the extent that, at times, he wishes he could rise from his sleep from how bad the dream is, but he cannot wake up.

While the other man might see a good vision which brings him good news that cheers him up and makes him so happy that he wishes the dream would last forever and he would never have to wake up.

So, we say: Even though both men are sleeping before our eyes, very close to us, we are not able to see what is happening to either of them. So should we deny anything they tell us about what happened while they were sleeping?

Of course not.

Even though the two men's beds were near each other, side-by-side, neither of their dreams got mixed up with the other. So, if this is how it is in the life of this world, then how will it be in the life beyond the *Barzakh* and in the Afterlife, after the resurrection and judgment, which will both be of another sort, with other measurements and standards, different than what we find now in the life of this world?

That is why we are obliged to believe in everything we have been told by the prophets and messengers, and why we must submit and be certain of everything they came with.

## Where Is Guidance?

Every person who has a wise mind that is full of intelligence will necessarily search for guidance. He will search for the way to please his God and Creator. You will see him trying to look into Judaism, Christianity, and Islam, because they are the Divine Messages. But soon he will be led to the religion of Islam which is the religion of Allah (Blessed & Exalted). It is the religion of truth which agrees with the human nature Allah (Mighty & Majestic) created him with. It is the religion of truth that is acceptable to the straightforward, honest, superior, and intelligent mind which Allah (Blessed & Exalted) granted him.

Without a doubt, the God Who sent Muhammad (pbuh) with Islam is God the Creator of this pure human nature. He is the God Who granted him this straightforward and honest logic. Both concur with the message Islam has come with: simple, sound, clear belief, without feeble logic or murky concepts. It contains nothing difficult to comprehend or troublesome for the mind or imagination. Both human nature and sound reason agree with everything Islam has brought: the estimable rules, the noble directives, and the wise and prudent standards of behavior that are based on goodness and virtue.

We will now prove that there is no guidance except in Islam, by explaining one aspect of the evidence supporting the prophethood of the Messenger of Islam, Muhammad (pbuh): the testimony of previous Divine Scriptures concerning the Prophet Muhammad (pbuh), noting that the testimony and evidence for his (pbuh) Message are numerous.[61]

Before we point to these prophecies foretelling the Prophet Muhammad (pbuh) in previous scriptures (the Torah, the Gospels, and others) we would like to explain this important heading:

It is not at all possible for a Jew to believe in the prophethood of Moses (pbuh) if he does not believe in the prophethood of Muhammad (pbuh), nor is it at all possible for a Christian to believe in the prophethood of the Messiah (pbuh), except after acknowledging the prophethood of Muhammad (pbuh).

That is because it should be said to both of those nations—the Jews and the Christians: You did not witness these two messengers, Moses and Jesus (peace be upon them), nor did you witness their signs, their miracles, or the proof of their prophethood.

A. So we say to the Jewish nation:
   How did you know about the prophethood of Moses (pbuh) and his truthfulness when you did not witness his miracles or the evidence of his prophethood?
B. And we say to the Christian nation:
   By what did you know the Messiah (pbuh) and his truthfulness and come to believe in him when you did not even witness his miracles and signs?

Then, the response to one of these two answers is:

Answer #1: They say: Our fathers told us about it.

[61] Please refer to the book, *Muhammad (sws) Truly Is the Prophet of Allah* (*Muhammad, sws, Rasoul Allah, Haqqan wa Sidqan*), by the author.

To which we say: And how do you know they are telling the truth in what they told you?

So they would resort to:

Answer #2: They say: Their vast numbers and the testimony of those who saw the miracles, signs, and evidence he came with and then passed it down to us—that is what proves it to us.

So we say to them: Then you must believe that Muhammad (pbuh) is, truly and honestly, the Messenger of Allah because it is common knowledge that those who passed down reports of the miracles, signs, and evidence of his prophethood (pbuh) are many, many times more numerous, and because Allah (Mighty & Majestic) gave His Messenger, Muhammad (pbuh) both kinds of miracles: tangible and intangible.

Allah Almighty did not give any prophet anything, except that He gave His Prophet, Muhammad (pbuh) that which is better than it.

Among the miracles of Moses (pbuh), was the parting of the Red Sea, but Allah (Glorious & Exalted) gave Muhammad (pbuh) the miracle of the splitting of the moon. And this is more intense and more amazing, because it is a sign in the heavens, since no one at that time could reach the moon. As we have indicated previously, modern science has discovered the authenticity of the splitting of the moon.

Among the miracles of Jesus (peace be upon him) was the raising of the dead. But, Allah (Glorious & Exalted) gave Muhammad (pbuh) the miracle of the tree trunk, which he used to deliver his sermon from, longing for him. The tree trunk was weeping and moaning as a young child does because of how much it missed the Prophet (pbuh) delivering his sermon while leaning on it, after a pulpit had been constructed for him to speak from. This miracle was more intense and amazing than the miracle of Jesus (pbuh) because giving life to wood (the trunk) is greater than giving life to a dead body which used to contain life before it died. The wood, on the other hand, did not originally contain a soul.

There are many, many more examples of miracles, signs, and scientific inimitability with which the Seal of the Prophets and Messengers, Muhammad (pbuh) came, that prove his prophethood, the veracity of his message, and the truth of the religion he brought from his Lord (Blessed & Exalted). Behold, that religion is Islam!

We would also like to add that the books the Christians believe in are divided into two categories: the Old Testament and the New Testament, but they focus on the New Testament. The Jews, on the other hand, believe in the Old Testament and reject the New Testament. Both the Old Testament and the New Testament are made up of a number of books, letters, and poetry, by different authors, who wrote them at different times, in different places, in languages other than the languages of Revelation, and they did so many years after the death or ascension of the prophet.

The Old Testament in which the Jews believe is made up of a collection of writings, composed over the ages, from the twelfth century BCE (Before the Common Era) to the second century BCE.

No manuscripts exist that date back to the original date on which these books were written.

As for the New Testament which the Christians focus on, most of its books were by unknown authors in the beginning. Many of them were not written by a single author; rather, they were composed by a group of writers. Many of them were written in several stages.

Perhaps the reader has noticed the use of the word, "written." That is because the Christians do not believe that the book in their hands—the New Testament—is what was spoken by the Messiah (pbuh). Rather, they claim that those who wrote it were "inspired." How does that make sense?

All of that is conjecture; there is no historical proof for it. So what is this "inspiration" they speak of? And where do these people get this "inspiration"?

If we wished, we could say: imagination, not inspiration.

How can everything they wrote be truth from Allah Almighty, when we find contradictions in what they say, and when we find that which opposes reality?

That is not possible for words spoken by God, the Creator (Glorious & Exalted). Such Words must be in good order, free of contradiction. They cannot fail to agree with the existing facts, as Allah (Glorious & Exalted) created them.

There is no doubt that the Holy Books of the Jews and the Christians have been corrupted, substituted, and compromised, which has expelled them from the sphere of Divine Guidance for mankind.

Despite this fact, we still find some clear prophecies foretelling the Prophet Muhammad (pbuh) in their books. This was support from Allah (Mighty & Majestic) for this final religion with which His Messenger, Muhammad (pbuh) was sent. Behold, it is Islam!

It would be good to talk about the Holy Scripture which was sent down upon the Prophet Muhammad (pbuh), the Holy Quran, and the protection provided for it by Allah (Blessed & Exalted), even if very briefly:

The Holy Quran is the Divine Scripture after which no other Holy Book will come. For that reason, it supersedes all previous scriptures. It is the greatest of the Prophet Muhammad's (pbuh) miracles, as we have shown, in addition to many other miracles. The Holy Quran was not sent down upon the Prophet Muhammad (pbuh) all at once; rather, it continued to be brought down by the Angel Gabriel (peace be upon him) from Allah (Glorious & Exalted) and delivered to the Prophet Muhammad (pbuh) over the course of 23 years.

Our Lord (Blessed & Exalted) has taken it upon Himself to preserve His Great Book, the Holy Quran, from being tampered with by human hands, to prevent any changes or substitutions, as with the previous scriptures. That is because there will be no other Divine Scripture after it, nor will there be any other prophet after Prophet Muhammad (pbuh).

**How Allah (Mighty & Majestic) Protects His Words (The Holy Quran):**

The Prophet Muhammad (pbuh) used to receive the Holy Quran from his Lord (Noble & Sublime) by way of revelation. Then, he would memorize it by heart. Then he would dictate it to his scribes, and recite it to his companions, who would then help each other memorize it by heart as their prophet had memorized it., for they were well-known for the quickness of their memorization and the strength of their memories.

When the Prophet Muhammad (pbuh) died, the Holy Quran was completely memorized in the hearts of many of the companions of Allah's Messenger (pbuh). It was also fully preserved in writing on whatever materials they could find: bones, leather, and tree bark. Then, the first caliph, Abu Bakr al-Siddiq collected all of these materials on which the

Quran was written, and after him, the second caliph, Umar ibn al-Khattab took care of it. However, it was the third caliph, Uthman ibn `Affan who ordered the transcription of the Holy Quran in a single volume, to be distributed throughout the lands.

Every copy of the Quran we see now is a transcription of that first volume ordered by Uthman Ibn `Affan, who is called the "Mus-haf Imam," or the Imam of the Transcription.[62]

Thus, the Holy Quran is the only scripture preserved in its Divinely-revealed form, and able to guide all people. Among the proof for that is:

1. The Holy Quran is not self-contradictory, nor is it at odds with reality.

   It is not possible that the Book protected by Allah (Mighty & Majestic) could be afflicted with difference or contradiction, because difference and contradiction are shortcomings, and Allah Almighty is exalted high above all shortcomings, and because the occurrence of differences is inevitable in any human writing. Thus, the existence of differences and contradictions indicates human craftsmanship, and the converse is also true: the absence of difference and contradiction in the Holy Quran proves that it is from Allah (Mighty & Majestic)

   It is also impossible for the Book protected by Allah (Mighty & Majestic) to affirm anything directly contradictory to reality, for the One Who created the universe knows best about what He created, and far be it from him to lie to His slaves, by creating reality in one way and then telling them it is another.[63]

   Allah Almighty spoke the truth when He said, {**Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradiction.**}[Al-Nisaa' 4: 82]

2. The Holy Quran calls for the highest moral values, and there is nothing in it to contradict the noble values that Allah (Mighty & Majestic) created man with.

3. The Holy Quran does not contain anything that contradicts the rules of logic that Allah (Mighty & Majestic) created man with. There are many, many more examples of solid proof and irrefutable evidence that the Holy Quran is the Word of the Lord of the Worlds, which Allah (Blessed & Exalted) has promised to protect until the Day of Judgment.

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[62] *Physics and the Existence of the Creator* (*Al-Fisiyaa' wa Wujood al-Khaaliq*), by Dr. Ja`far Shaikh Idris

[63] *Ibid.*

**Prophecies of Allah's Messenger, Muhammad (pbuh), in the Torah**

1. Allah Almighty said to Moses (pbuh), "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." [Deuteronomy 18: 18]

This is one of the definitive verses of the Jews that show that this Prophet who will come at the end of time will not be from the children of Israel, but rather from the brethren of the children of Israel: the children of Ishmael (Ismail).

The brethren of the children of Israel are either the Arabs or the Romans.

The Arabs are the children of Ishmael (peace be upon him), and Ishmael (pbuh) is the brother of Isaac (Is-haq), peace be upon him, the father of Jacob (Ya`coub), peace be upon him, who is also known as Israel.

The Romans are the children of al-`Eis, and only one prophet has ever come from the Romans: Job (Ayyoub), peace be upon him, who came before Allah's Prophet, Moses (pbuh), so it is not correct to say that he is the one foretold in the Torah.

Therefore, the prophet foretold in the Torah must have been from the Arabs, the children of Ishmael, since he is the only one remaining and they are the brethren of the children of Israel.

If the awaited prophet was to have been from the children of Israel, it would have been possible for Allah to say to them, "I will raise them up a Prophet from among you." Rather, He (Mighty & Majestic) said, "I will raise them up a Prophet from among their brethren."

Should someone claim that the awaited prophet was Joshua (Yeshu`a ibn Noon), the reply would be that:

Allah Almighty said to Moses, "I will raise them up a Prophet from among their brethren, *like unto thee*…"

It is common knowledge that Joshua was one of the prophets of the Israelites, but the awaited prophet is from the *brethren* of the children of Israel, not from them.

As we have indicated, if the awaited prophet was from the children of Israel, it would have been possible for Allah to say to them, "I will raise them up a Prophet from among you." That is because the twelve tribes of Israel were present at the time of Moses (pbuh), and therefore, the meaning of "their brethren" is the children of Ishmael (pbuh), and this is what the straightforward, honest mind accepts.

It is stated clearly in the Torah that Isaac (pbuh) and his sons, the children of Israel, are the brethren of Ishmael (pbuh), as in the Book of Genesis 16: 12, "…and he shall dwell in the presence of all his brethren."

This confirms the saying of Allah Almighty to Moses, "like unto thee.."

It is known that there will not be another prophet like Moses (pbuh) to come from the children of Israel, since this is stated in the Torah. In other words, another prophet like Moses (pbuh) will come, but he will not be from the children of Israel, and since Joshua is from the children of Israel, he is not the awaited prophet.

This is also the case of Jesus (pbuh); he is not like Moses (pbuh) because Moses (pbuh) came with a new law, but Jesus (pbuh) did not

come with a new law, as it is said in the Gospel of Matthew 5: 17, "I am not come to destroy, but to fulfill."

It is also because Allah Almighty created Jesus (pbuh) without a father; so he is not like Moses (pbuh).

Therefore, he is not the prophet foretold in the Torah.

The resemblance between the Prophet Muhammad (pbuh) and Moses (pbuh), on the other hand, is remarkable, since:

1. Both of them came with a new law.

2. Both the Prophet Muhammad (pbuh) and Moses (pbuh) left their homelands to get away from their enemies. Muhammad (pbuh) immigrated to Medina, and Moses (pbuh) immigrated to Madian.

3. There is a resemblance between the names of both of the cities that Allah's Prophet Muhammad (pbuh) and Moses (pbuh) fled to: Medina and Madian are remarkable similar in name.

4. Both the Prophet Muhammad (pbuh) and Moses (pbuh) fought their enemies and were granted victory by Allah (Mighty & Majestic).

5. Allah (Mighty & Majestic) gave the Prophet Muhammad (pbuh) the authority to judge between people by the Book of Allah (Mighty & Majestic)—the Holy Quran—just as Allah (Mighty & Majestic) gave Moses (pbuh) the authority to judge between the people by His Wisdom (Noble & Sublime).

That is why the rabbis (the scholars among the Jews) knew well that this awaited prophet, who would appear toward the end of time, would be from the descendents of Ishmael (pbuh)—the Arabs.

Thus we are not surprised by the presence of Jews in Medina or by the fact that they moved there and were living right next door to the Arabs, since they knew of this awaited prophet who would be sent before the end of time, and the place he was expected to emerge, as referenced in their books: "He shone forth from Mount Paran," as we will explain by the Will of Allah Almighty.

This is the secret behind the inhabitants of Medina accepting Islam before the migration of the Prophet (pbuh) there, from all they had heard from the Jews of Medina about the expected emergence of this awaited prophet.

Among the Jews were those who knew about the arrival of the awaited prophet, but they thought he would be sent from among the children of Israel, so when this awaited prophet was sent from the Arabs, and the people of Medina, who had been enemies of the Jews, followed him, the rage and malice of the Jews increased tremendously because this awaited prophet had emerged from the Arabs and not from them. So the people of Medina preceded the Jews in believing in him (pbuh) after they had been the ones taunting them and claiming they would be victorious over the people of Medina when the prophet came, they followed him, and they fought by his side.

Salman al-Farisi (may Allah be pleased with him) was one of those who came to the Arab lands to await the coming of the Prophet (pbuh) since he knew where this awaited prophet would come from. He left his

livelihood in the Persian and Roman empires for that reason—to follow the truth after searching so long for it.

2. **It is stated in Deuteronomy 33: 2,** "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran…"

Seir in the Torah is the name of a mountain in Palestine.

Mount Paran is in the mountains of the Holy City of Mecca to which Ishmael (pbuh) migrated with his mother, Hagar.

Confirming that Mount Paran is among the mountains of Mecca is this passage from the Torah, "And he (Ishmael) dwelt in the wilderness of Paran…" [Genesis 21: 21]

In translation of the Samarian Torah, punlished in 1851, it states that Ishmael lived in the wilderness of Paran in the Hijaz. This confirms that Mount Paran is in the mountains of the Holy City of Mecca.

This is further established by the full passage from their books. In Genesis 21: 14-21, it says,

> And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.
>
> And the water was spent in the bottle, and she cast the child under one of the shrubs.
>
> And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.
>
> And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is.
>
> Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
>
> And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
>
> And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
>
> And he dwelt in the wilderness of Paran…

The "lad" here is Ishmael (pbuh), and the "well" is the well of Zamzam.

Therefore, the wilderness of Paran is that which is at the Holy City of Mecca, and this is the undeniable truth.

To return to our first point about Deuteronomy 33: 2,

The quote from the Book of Deuteronomy resembles the prophecy of Moses (pbuh) about the coming of the morning, "The Lord came from Sinai."

It also resembles the prophecy of Jesus (pbuh) about the breaking of morning, "And dawned on them from Seir."

Likewise, it resembles the prophecy of Muhammad (pbuh) concerning the rising of the sun and the shining of its light over the horizon, for he (pbuh) is the Seal of the Prophets and Messengers, and there will be no prophet or messenger after him (pbuh): "He shone forth from Mount Paran."

Similar to the passage we have quoted from Deuteronomy is a Verse from the Holy Quran. In the Words of Allah Almighty,

> {**By the fig, and the olive, * By Mount Sinai, * And by this city of security** (Mecca)**...**}
>
> [Al-Tin 95: 1-3]

"The fig" and "the olive" refer to the place they grow, which is the land from which Jesus (pbuh) appeared.

"Mount Sinai" refers to the place Moses (pbuh) was called from.

"This city of security" refers to the place Muhammad (pbuh) was called from: the Holy City of Mecca, and before him, Ishmael (pbuh).

3. Among the descriptions of Allah's Messenger (pbuh) in their books, in the words of the Torah, from Isaiah 29: 12, "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Who is this unlearned prophet?

Without a doubt, it is the Prophet Muhammad (pbuh), since as we know, he was unlearned; he could neither read nor write.

Thus the illiteracy of Allah's Messenger (pbuh) is proof of his prophethood and the truth of his message (pbuh). He is the unlearned teacher of all of mankind: learned and unlearned.

He (pbuh) is the one who taught all of humanity the true meaning of monotheism (*tawhid*) and the exclusive worship of Allah (Mighty & Majestic). He (pbuh) is the one who brought this upstanding law and these noble directives.

4. Among the descriptions of the people to whom the Prophet Muhammad (pbuh) was sent, as in the words of the Torah, "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish (ignorant) nation." [Deuteronomy 23: 21]

Without a doubt, this description is definitely of the people of the Prophet Muhammad (pbuh), for they were not a nation; rather, they were disparate, warring tribes, without king, ruler, or chief. Additionally, they were ignorant of reading and writing, except for a few.

With the coming of the Prophet Muhammad (pbuh), however, they became brothers who loved each other and supported one another. They came to have a great nation—the Islamic nation—whose leader was the Prophet Muhammad (pbuh). The two greatest empires of the day, Persia and Rome, were subjugated to it, and it became advanced in many different fields of knowledge for its time, while still adhering to the guidance of their prophet, Muhammad (pbuh) and what he urged them to do.

Some of the scholars of the Jews attempted, falsely, maliciously, and spitefully, to attribute this unlearnedness to the Greek civilization, but they failed in doing so, because the Greeks, hundreds of years before the appearance of Jesus (pbuh), were advanced in science and art and they stayed with the rules of the Torah and the other books of the Old Testament, as they claim.

**The Prophecies of Allah's Messenger, Muhammad (pbuh) in the Gospels**

1. The Gospel of John, 16: 4-11, it states that Jesus (pbuh) said,

> But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
> But because I have said these things unto you, sorrow hath filled your heart.
> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter (the Paraclete) will not come unto you…

This is from the London edition 1821, 1831, 1844.

2. Also, in the Gospel of John, it states that the Messiah, Jesus, son of Mary, said,

> The son of man will come and the Paraclete (Comforter) after him will come to you with secret knowledge and explain everything to you. He will testify to me as I testify to him.

It is clear from all we have quoted that the Gospel of John announces that a messenger will come after Jesus, son of Mary (pbuh) in the statement, "It is expedient for you that I go away: for if I go not away, the Comforter (the Paraclete) will not come unto you."

And also, "The son of man will come and the Paraclete (Comforter) after him will come."

The word,"*farqaleet*," means: he who is greatly praised. This is in the Greek language, and it is the same as the meaning of Ahmad, as Dr. Carlo Delino, who has a Ph.D. in Ancient Greek, has said.

Others have said that the word, "*farqaleet*," in the Hebrew dictionary means praise, and the two names, Ahmad and Muhammad, are derived from it, and these are both true of the Messenger of Allah (pbuh).

Ahmad and Muhammad are two of the names of Allah's Messenger (pbuh).

The Messenger of Allah (pbuh) is praised on the earth and praised in Heaven, and Allah (Mighty & Majestic) has granted him the praiseworthy station in the Hereafter.

3. In the Gospel of John, 16: 12-14, it is stated that, after the good news of the Paraclete who will come after him, Jesus, son of Mary, described him, saying,

> I have yet many things to say unto you, but ye cannot bear them now.
> Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
> He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All of the characteristics mentioned in the Gospel of John apply to the Prophet Muhammad (pbuh). For he (pbuh):

- Reproaches those who do not believe in the message of Jesus (pbuh) for their error
- Guides everyone to all that is true, "…he will guide you into all truth…"
- He speaks not of his own accord, but rather that which his Lord (Mighty & Majestic) has revealed to him, "…for he shall not speak of himself; but whatsoever he shall hear, that shall he speak …"
- He brings news of the Unseen, things that had not been discovered until the modern age, "…and he will shew you things to come."
- He glorifies Jesus, son of Mary (pbuh), for Allah Almighty sent down upon His prophet, Muhammad (pbuh) His Saying (Mighty & Majestic),

> {(Remember) **when the angels said, "Oh Mary! Verily, Allah gives you the glad tidings of a Word from Him, his name will be the Messiah Jesus, the son of Mary, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah."**}
>
> [Aal-`Imran 3: 45]

4. In the Gospel of Matthew 21: 42-44, it states that Jesus, son of Mary (pbuh), was informed of the nation of this awaited prophet, saying,

> Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?
>
> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
>
> And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

To clarify what the Gospel of Matthew is saying, in detail:

A. The Messenger of Allah (pbuh) said, "My likeness and the likeness of the prophets before me is like a man who built a house and completed it, except for one brick of it. So the people took to going around it and marveling at it, saying, 'If only you would place this brick!' I am that brick." [*Sahih al-Jami` al-Saghir*]

   What the Messenger of Allah (pbuh) said agrees with what it says in the Gospel of Matthew: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

B. The Arabs were disparate, warring tribes, without king, ruler, or chief, but after the arrival of this prophet, the Seal, Muhamad (pbuh), Allah (Mighty & Majestic) brought their hearts together

and reunited them under the leadership of His prophet, Muhammad (pbuh) in whose message they believed and had faith. Thus the Muslims became a great nation, extending north and south, east and west, by the Bounty and Victory of Allah (Mighty & Majestic).

This agrees with what is mentioned in the Gospel of Matthew, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

C. Allah's Messenger (pbuh) said:

> The likeness of the Muslims, the Jews, and the Christians is like that of a man who hired a people to do some work for him into the night, for a fixed sum, so he worked for half the day and said, "We have no need of your payment that you agreed to, and the work we have done is in vain." So he said to him, "Do not do that. Finish your work and receive your payment in full." But they refused and left. So he hired others after them and said, "Finish the rest of this day of yours, and you will have what I agreed to pay them." So they worked until the afternoon and said, "To you the work we have done is in vain, so keep the payment we have worked for." So he said to them, "Finish the rest of your work, for there is very little left of the day." So he hired others to work for him the rest of the day. They worked the rest of the day until the setting of the sun, and they received the payment of both other groups. This is their likeness and what they accepted of this light.
>
> [*Sahih al-Bukhari*]

What Allah's Messenger (pbuh) said agrees with what it says in the Gospel of Matthew, "…and given to a nation bringing forth the fruits thereof."

D. After the Prophet Muhammad (pbuh) came and his companions (may Allah be pleased with them) believed, they began to fight battles and wars to spread true monotheism and the invitation to worship Allah (Mighty & Majestic), exclusively, without associating anything with Him and without believing anything false about Him (Noble & Sublime) or attributing to Him any impairment or shortcoming concerning His Being (Noble & Sublime), and to establish the Islamic empire.

And Allah (Mighty & Majestic) granted victory to His prophet (pbuh) and delighted him with the Islamic empire, established upon the exclusive worship of Allah (Mighty & Majestic), on noble directives, and wise and prudent standards of interaction, on the basis of goodness and virtue. Then his noble companions (may Allah be pleased with them) assumed the mission of spreading the religion of Allah (Mighty & Majestic) around the world. Only a few years had passed when countries, north and south, east and west, began to be liberated, and all who stood to stop the spread of the true religion, Islam, were broken and defeated. Both the Persian Empire and the Byzantine Empire fell into the hands of the victorious Muslims, and neither empire remained standing. This was to fulfill what was foretold in the

Gospel of Matthew, "And whosoever shall fall on this stone shall be broken."

Beside what we have mentioned are many other prophecies about the Prophet Muhammad (pbuh) in the Gospels, but we shall suffice ourselves with what we have already said on the topic.

## Prophecies of the Messenger of Allah (pbuh) in the Books of Old

Allah Almighty said, {**And verily, it is in the Scriptures of former peoples.**}[Al-Shu`araa' 26: 196]

Allah's Messenger, Muhammad (pbuh), was foretold in the books held sacred in other religions, though what we hold in our hands today are but the remnants of the words of the prophets of old after they were corrupted, subtracted from, and changed. Yet, it is the Will of Allah (Mighty & Majestic) that some of these prophecies of the Prophet Muhammad (pbuh) remain in the books they hold sacred.

Among the scriptures of old which contain glad tidings of the Messenger of Allah, Muhammad (pbuh) are:

1. The Samaveda: one of the sacred books of the Brahmins, which states, "Ahmad receives the law from his Lord, and it is full of wisdom. It was taken from the light as one takes from the sun."
2. From the book, Nada Avasta: A prophecy about the Messenger in which he is described as "mercy to the worlds" (*sooshiyant*) and, throwing obstacles in his way was an enemy, called in Persian: Abu Lahab. He invited people to worship One God, who has no equal (*heej jeezbaar wa namaar*).
3. In the book, Zaradashtiya: "When the nation of Zaradasht turns away from their religion, they will decline, and a man from the land of the Arabs with followers from Persia will rise and subjugate the arrogant Persians, and after worshipping fire in their temples, they will turn their faces toward the Ka`aba of Abraham which was cleansed of idols. On that day, they—the followers of the Prophet—will become mercy for the worlds, and leaders of Persia, Madian, Tous, and Balakh, and these are the holy places for Zaradashtians and those around them. Their prophet will be eloquent and speak in miracles."
4. In the book, Bafooshiya Baranim (Bahoosh Baranim): "At that time, a foreigner will be sent with his companions, and his name will be Muhaamad, and his title will be the Praised Teacher, and he will purify the kingdom with the purifying fifth."
5. In the book, Uru Afydam (Idharuwidam): "Oh people! Hear and know! The Muhammad will be sent in the midst of the people…and his greatness will be praised, even in Heaven. He will subjugate it to him and he is the Muhaamad."
6. In the book, Banushiya Baranim, there is a description of the companions of the Prophet (pbuh), "They are those who get circumcised, and they do not grow goatees; they grow full beards and call the people to prayer in a loud voice. They eat most animals, except swine."

   Who are the people who call to prayer in a loud voice (the adhan)?

   They are the Muslims, who make the call to prayer periodically, inviting the people to their Creator and the Creator of all things.

## Prophecies of the Messenger of Allah, Muhammad (pbuh) in the Hindu Scriptures

A number of Hindu scholars have collected prophecies of the Prophet Muhammad (pbuh) found in their scriptures, and they undertook the task of explaining them even though they remained in the Hindu religion, but before long, they inclined toward the Muslims and yielded to them more than to others.[64]

These prophecies are quite numerous, and by the Will of Allah, we will mention some of them:

1. The Hindu scriptures foretold an exceptional character, with distinguished characteristics. This person was called, *Narashnas*.

   This word is made up of two parts: *Nar*, meaning human being, and *Ashnas*, meaning he who is frequently praised and honored. Thus, the meaning of this name is: Muhammad.

   In all of human history, none of the prophets or messengers have been called by this name except the Prophet Muhammad (pbuh), who came with Islam as the religion for all the worlds.

   If there was no proof but this, it would suffice.

2. "Listen, oh people, with respect. Verily, Narashnas will be praised and honored, and we will protect this immigrant (or bearer of the flag of security) between 60,000 enemies and 90 enemies, and he will be riding a camel."

   Note that it says, "will be praised and honored" in the future tense, indicating that the awaited had not been sent until the time this book was written. The most important books of the Hindus are four, and they believe that they were sent from Allah Almighty. This book, Atharvaveda, in which the prophecy was mentioned, is the last of these books to be written. It was written much later than the other three books before it. The content of these four books indicates that the book, Atharvaveda, came after the time of Jesus, son of Mary (pbuh), and that it was during the time the Prophet Muhammad (pbuh) was sent. This confirms that the meaning of Narashnas is the Prophet Muhammad (pbuh).

   Allah's Messenger, Muhammad (pbuh) immigrated to Medina as protection from Allah (Mighty & Majestic). This corresponds to: "… and we will protect this immigrant (or bearer of the flag of security)."

   Before the Prophet Muhammad (pbuh) was sent, the Arabs were people who went out and prepared for war or battle. In detail:

   A. Their numbers from Quraysh and their allies, and from Bani Ghatafan and their allies totaled 10,000 fighters.
   B. The number of his (pbuh) enemies from the Jews of different tribes was also 10,000 fighters.
   C. The number of his (pbuh) enemies from the Christians in the battle of Tabuk reached 40,000 fighters.
   D. The number of his (pbuh) enemies from the hypocrites was 90, eighty of which were hypocrites who stayed in Medina during the Battle of Tabuk and twelve or thirteen of them came out to

[64] The book, *And Verily, You Are of an Exalted Standard of Character* (*Wa Innaka la `ala Khuluqin `Adhim*), by Safiyur-Rahman Mubarakfouri

Tabuk with the Prophet (pbuh). These were the ones who were about to kill him (pbuh) on the way, but Allah (Mighty & Majestic) protected him from them. Then, Allah Almighty guided two or three to repent, and the other ten remained hypocrites.

With this precise calculation, the number of enemies of the Prophet (pbuh) totaled exactly 60,000 and 90 men.[65]

What we have mentioned corresponds to: "…and we will protect this immigrant (or bearer of the flag of security) between 60,000 enemies and 90 enemies."

Allah's Messenger (pbuh) used to ride camels. This agrees with the statement: "…and he will be riding a camel." In other words, this prophet would not come later in the time of cars and airplanes, and that this prophet would not be born in India, or be from the descendents of the Brahmins or the Aryans as the Hindus claimed, because this prophet would be born in a desert region, in a desert country, because the camel—which the prophet would ride—is acquired and used for riding in such areas. Also, this prophet would not be of the Hindu religion, because the Hindu religion prohibits their messengers from eating camel meat or milk, and it prohibits the Brahmins from riding them. In fact, if the Brahmin rides a camel or a donkey willingly, without being compelled, he becomes impure according to their beliefs.[66]

3. It also states in the book, Atharvaveda, Chapter 20, Section 127, that which can be translated as, "Verily, he gave the messenger, Mamaah, one hundred dinars of gold, ten necklaces, three hundred horses, and ten thousand cows."

   This shows that the person referred to as Narashnas in this section will be a messenger, and the name of this messenger will be Mamaah.

   The strange thing is that there are two possibilities for the name, Mamaah:

   First of all, the word, Mamaah, could be a Sanskrit dialect for Muhammad, in Arabic, and the difference between the two names could be the result of the difference between the two languages or dialects, just as the name Yahya in Arabic became Yohanna and Yahnas in Hebrew (John in English), and just as the name Ilyas in Arabic became Eliah (Elijah in English), and just as the name Yunis in Arabic became Yunah or Yunan in Hebrew (Jonah in English).

   The other possibility is that the word, Mamaah, is a purely Sanskrit word. If that is the case, it is made up of two parts: *Ma*, meaning: the Great, and *maah*, meaning he who is frequently praised and honored. Thus the meaning of the two parts put together is Muhammad, the Great. This means that the one who is awaited is the Messenger of Islam: Muhammad (pbuh).

   - The number of immigrants to Abyssinia was 101, but then Labidullah ibn Jahsh became an apostate, so the number of immigrants to Abyssinia became one hundred. This concurs with "one hundred *nashak*," meaning that Allah gave Muhammad (pbuh) one hundred dinars of pure gold—a

[65] *Ibid.*
[66] *Ibid.*

metaphor comparing the sincere companions of the Prophet Muhammad (pbuh) who immigrated to Abyssinia to pure gold coins.

- The best of the Companions (despite the goodness of all the Companions) were the ten to whom Allah's Messenger (pbuh) promised Paradise, one followed by another in a single hadith. This corresponds to the "ten necklaces": meaning that Allah gave this prophet, Mamaah, ten necklaces—a metaphor comparing the ten companions who were promised Paradise to necklaces, which are the best of all jewelry and the most precious.
- Three hundred and thirteen or three hundred and fourteen of the Companions fought with Allah's Messenger (pbuh) at the Battle of Badr, which was the first of the Muslims' wars, and the Muslims meted out to the Meccan pagans a vicious defeat at this blessed battle. Thirteen or fourteen men from among the Companions were martyred, and three hundred remained to accompany the Messenger of Allah (pbuh) and bring him victory in his battles. It was common knowledge amongst the Muslims that the best of the companions of Allah's Messenger (pbuh) were those who witnessed Badr. This corresponds to the "three hundred horses." In other words, it means that Allah Almighty gave this messenger three hundred horses, or horsemen.
- The Messenger of Allah (pbuh) was accompanied by ten thousand men in the Conquest of Mecca—the homeland of the Messenger of Allah (pbuh) which contains Allah's Holy House, the Noble Ka`aba—and with them he completed the purification of the Ka`aba from all the idols that were inside and around it. This corresponds to the "ten thousand cows." In other words, Allah (Mighty & Majestic) gave this messenger ten thousand cows, and the cow is a sacred animal to the Hindus, so it is used in a metaphorical way to refer to a free, noble, righteous man.[67]

Prophecies about the Prophet Muhammad (pbuh) are frequent in the Hindu scriptures. To know more, refer to the book, *And Verily You Are of an Exalted Standard of Character* (*Wa Innaka la `ala Khuluqin `Adhim*), by Mubarakfouri.

With this, we have presented some of the prophecies concerning the Prophet Muhammad (pbuh), but with the following note:

There are many more prophecies of the Prophet Muhammad (pbuh) than we have mentioned, in the Torah, the Gospels, the Books of Old, and the Hindu scriptures.

This all proves that: the message of the Prophet Muhammad (pbuh) was not like any other message; it is a global message to all of humanity, and it puts a final seal on all previous messages.

Prophets and messengers used to be sent to their own people, but the Messenger of Allah (pbuh) was sent to all of creation. He was sent with his message to humans and *jinn*, and that is why there were all of these prophecies about the bearer of this final message to seal all previous messages—the Seal of the Prophets and Messengers, Muhammad (may the peace and blessing of Allah be upon him).

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[67] *Ibid.*

## Proof that the Message Brought by Muhammad (pbuh) is the Final Message for All People and that There Will Be No Prophet or Messenger After Him

Allah (Mighty & Majestic) sent His prophet, Muhammad (pbuh) to the whole of humanity, sealing thereby all previous messages. He supported him (pbuh) with miracles and wonders which bear witness to his prophethood and message (pbuh) from Allah (Noble & Sublime), for no one but a prophet could have produced them.

Allah's Messenger (pbuh) said that he was the Seal of the Prophets, so he (pbuh) is therefore the Seal of the Prophets and Messengers, because it is common knowledge that every messenger is a prophet, but not every prophet is a messenger. Allah Almighty has said, {**Muhammad is not the father of any man among you, but he is the Messenger of Allah, and the Seal of the Prophets.**}[Al-Ahzab 33: 40]

Allah's Messenger (pbuh) said,

> **My likeness and the likeness of the prophets is that of a man who built a house, then finished it and completed it, except the place of one brick therein, so people took to circling around it and marveling at it, saying: 'If only this brick would be put into place!' I am that brick.**
>
> [*Sahih al-Jami` al-Saghir*]

Allah's Messenger informed us that he was sent to the whole of mankind—to all people, everywhere, and for all times, until the Day of Judgment. Allah Most High has said, {**Say, "Oh mankind! Verily, I am sent to you all as the Messenger of Allah...**}[Al-A`raaf 7: 158] and {**And We have not sent you except as a bearer of glad tidings and a warner to all mankind...**}[Saba' 34: 28] Allah's Messenger (pbuh) said, "**I was sent to the red and the black.**" [*Sahih Muslim*] In other words, the Messenger of Allah (pbuh) was sent to all different types, meaning: to all mankind.

Allah's Messenger (pbuh) fought the Jews and gained victory over them. He also went to fight the Byzantines in the Battle of Tabuk, and he returned victorious after they scattered and were too cowardly to face him (pbuh).

All of this was for the sake of spreading the message of true monotheism (*tawhid*) which is pleasing to Allah (Mighty & Majestic), in order to establish an Islamic domain.

We would like to point to some aspects of the summarized proof that the prophethood and message of the Prophet Muhammad (pbuh) to all people sealed the chain of prophecies and messages, among which is:

1. The fact that Allah's Messenger (pbuh) informed us of that, as we have shown with the Noble Quranic Verses and Honorable Prophetic Hadiths.

   Because the prophethood of Allah's Messenger (pbuh) has been confirmed to us by the miracles, wonders, testimony, signs, and evidence Allah (Mighty & Majestic) supported him with, among which is that he (pbuh) is the Seal of the Prophets and Messengers,

and that he (pbuh) was sent to the whole of humanity, and to all people.

2. That it is from the Ultimate Wisdom of Allah (Mighty & Majestic) that He made the message to seal all previous messages a global one, for all creation, and that He made the Prophet who is the Seal of the Prophets and Messengers a prophet sent to all mankind, for all times and in all places, since the seal of all messages must necessarily be preserved by Allah (Mighty & Majestic) from the corruption and alteration of human hands—because there will come no other Divine Message after it. In other words, this final message is appropriate for all times, for it must serve mankind in any location and in any age.

3. The many, many prophecies foretelling the coming of the Prophet Muhammad (pbuh) in the Torah, the Gospels, the Hindu scriptures and other books of old:
   Since these indicate that the message of the Prophet Muhammad (pbuh) was not like any other message; rather it must necessarily be a universal message—for all mankind—and it must necessarily be a message to seal all previous messages, since it is preserved and protected by Allah (Mighty & Majestic) until the Day of Judgment.
   That is why there is this great number of prophecies about Allah's Messenger, Muhammad (pbuh), since there will be no prophet after him, for he (pbuh) is the Seal of the Prophets and Messengers.

4. The message of the Prophet Muhammad (pbuh) and the sound doctrines he came with:
   Allah (Mighty & Majestic) sent the Prophet Muhammad (pbuh) at a time when the whole world was in great need of his (pbuh) message, when the people had gone astray from the path which would lead them to their God and Creator (Noble & Sublime), and connect them to each other, when people had become corrupt and misguided, and had differed and broken off relations with one another.
   Thus, the Prophet Muhammad (pbuh) came with a message from Allah Almighty to fix the corrupt their beliefs, to heal their souls, to connect people with each other, and to direct them to harmonious unity, in synch with their Creator and Maker.
   Muhammad's (pbuh) message came containing pure beliefs any less than which Allah (Mighty & Majestic) would not accept, and which man was created to accept from his God and Creator (Blessed & Exalted).
   Muhammad's (pbuh) message came with guiding rites of worship, noble standards of interaction, and upstanding laws based on goodness, truth, and virtue.
   Allah Almighty has said,

   {**Oh Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner, * And as one who invites to Allah by His Leave, and as a lamp spreading light.**}

[Al-Ahzab 33: 45-46]

Allah Most High has said,

> {**He commands them to do good and forbids them from doing evil; he allows them all good things as lawful, and prohibits all evil things as unlawful; he releases them from their heavy burdens and from the fetters that were upon them.**}
>
> [Al-A`raaf 7: 157]

The Almighty has said,

> {**Similarly We have sent among you a Messenger of your own, reciting to you Our Verses and sanctifying you, and teaching you the Book and the Wisdom, and teaching you that which you used not to know. * Therefore, remember Me. I will remember you, and be grateful to Me and never be ungrateful.**}
>
> [Al-Baqarah 2: 151-152]

The true, correct belief is what the Prophet Muhammad (pbuh) came with.

The Wisdom of Allah (Mighty & Majestic) willed that the issue of belief is the issue that the call has undertaken since its first day, that Allah's Messenger (pbuh) took his first steps on this path by calling the people to testify that there is no true god but Allah, and that he continued to call the people to know their true Lord and to worship Him to the exclusion of all others.

Let us contemplate the belief with which the Prophet Muhammad (pbuh) came—the beliefs that were a cause of the improvement of the Muslim people who accepted Islam as their religion, who embraced and followed its directives, and who held fast to the Book which was sent down upon their messenger:

- Allah's Messenger (pbuh) used to call people to unity of lordship and worship, he used to teach the people about their God and call them to submit to Him (Glorious & Exalted) Alone, and to single Him out for worship.
- He used to teach the people about their Lord Who created them, fashioned them from nothing, and provided for them, and he used to deny the existence of any peer or partner beside Him (Noble & Sublime).
- He used to call all those who denied His Existence (Glorious & Exalted) to believe in the Maker of this perfectly designed universe; he called them to have faith in Allah (Glorious & Exalted).
- He called for fighting idols, which the Arabs and others used to worship even though they knew that they could bring neither benefit nor harm.
- He called for fighting everything that was worshipped beside Allah (Mighty & Majestic), for the Arabs and others used to worship stones, the Persians worshipped fire, the Jews had taken their scribes as lords beside Allah (Mighty & Majestic) (since they permitted to them that which Allah had forbidden

and the forbade for them that which Allah had allowed, and they followed them in that), the Christians worshipped a human being (the Messiah—a created being who ate, drank, and slept, and other things that human beings created by Allah (Mighty & Majestic) do), yet despite all that, they used to worship him and ascribe divinity to him.

- He called for the worship of Allah Almighty Alone, and for vindicating Him (Glorious & Exalted) of any attributes of imperfection, blame, or reproach which human beings had ascribed to Him due to their blind following of vain desire, arrogance and trivial passions.
- Let us take notice of the environment surrounding the Prophet (pbuh) which used to swirl with blasphemy about the Creator (Noble & Sublime), since:
  A. The Arabs used to falsely claim that Allah had taken angels as daughters, saying that the Angels were the daughters of Allah, may He be glorified high above all that.
  B. The Jews made blasphemous claims about Allah as well. Some of them claimed that Ezra (Uzayr) was the son of God, may He be exalted high above such a thing! Also, the Jews corrupted their scriptures, denied their prophets and even killed them. They denied Allah's slave and messenger, the Messiah Jesus, son of Mary, despite the miracle of his birth (pbuh), his speaking from the cradle, and the miracles he produced thereafter by the Help of Allah Most High. They insulted him and said ugly things about him, may Allah's Curse be upon them. They attributed to the Virgin Mary that which the tongue is shy to utter, accusing her of fornication, Allah's Curse be upon them, when she was a pure, blameless worshipper whom Allah (Blessed & Exalted) had supported with the miracle of her son, the Messiah Jesus, son of Mary, speaking from the cradle and with his (pbuh) other miracles after that.

     The Jews were not satisfied to do only what we have mentioned above. The prophets and messengers that the Jews believed in were not safe from the lies, slander, and defamation of their tongues. Among these prophets were those the Jews accused of drunkenness, incest, and even having children born of incest. They accused others of being on the verge of committing adultery and fornication, and others of performing magic, in addition to a host of other false accusations, lies, and slander.

     The Jews insulted their God and attributed to Him ignorance and poor decision-making. They did not give to Allah (Mighty & Majestic) His due estimation, when they said that (as they claim) He was ignorant of the condition of those He chose to deliver His message and that He chose poorly for what they did to him. All of this is imperfection and fault which should be recognized as being beneath the Creator. May Allah be exalted high above it.
  C. The Christians perpetuate a lie against Allah, when a group of them say that the Messiah is God. Others say that the Messiah is the son of God, and still others say that God is one of three: the Father, the Son, and the Holy Spirit, as we

have discussed previously. May Allah be glorified high above such blasphemy! They ascribed to Allah (Glorious & Exalted) the taking of a son, which is to attribute incompleteness to Allah (Glorious & Mighty), for Allah has no need to take a son, for were He to have a son, he would have to resemble Him; he would also have to be Divine, like Him. He could then decide at any time to take another son, or yet another, and they would all resemble Him, being Divine, like Him, unto infinity. Such would also have to be true of the 'Divine Son,' may Allah be exalted high above all these lies!

There is none like unto Allah (Glorious & Exalted), as all people know by nature, and as their reason proves to them, for it is a logical impossibility for there to be two or more gods worthy of worship.

Allah (Mighty & Majestic) was not born, and He did not take a son. As the Most High has said,

> **And they say, "The Beneficent has begotten a son." * Indeed you have brought forth a terrible, evil thing. * Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, * That they ascribe a son to the Most Beneficent. * But it is not suitable for the Most Beneficent that He should beget a son. * There is none in the heavens and the earth but who comes unto the Most Beneficent as a slave.**
>
> [Maryam 19: 88-94]

That is why the doctrine and statements Allah's Messenger (pbuh) came with concerning the Messiah, son of Mary (pbuh) is that he is the slave and messenger of Allah. He was chosen by Allah (Mighty & Majestic) to deliver the message, as He chose other messengers. This is the middle way between extremism and neglect.

Without the exaggeration of the Christians, who ascribed divinity or some part thereof to the Messiah, son of Mary, according to the differences between their denominations that are misguided and misguide others, that differ in their beliefs, when they should have united on one belief, but how could that be when falsehood is multiple darknesses, many forms, while the truth is only one, like the light that extinguishes the darkness, and no reasonable beings, with rational intelligence and sound nature, would differ over it.

Without the denial of the Jews who rejected the message of the Messiah, Jesus, son of Mary, outright, who disbelieved in him and attempted to crucify and execute him, who tried to attack the honor of the Virgin Mary as they had polluted the story of every prophet that had been sent to them, and so on, may Allah's Curse be upon them.

In general, the belief the Seal of the Prophets and Messengers, Muhammad (pbuh), came with is the belief with which Allah (Mighty & Majestic) has wiped out all the darkness. It is the pure belief which poses neither difficulty for the thinking, hardship for the mind, nor fatigue for the imagination, as is the case with these other corrupt belief systems.

That is why Muhammad's message is the message that seals all previous messages, for all people in every place and every time, for there

will be no other prophet or messenger after Allah's Messenger, Muhammad (pbuh).

5. The Holy Quran is the Prophet Muhammad's (pbuh) great, everlasting, perpetual miracle:

The Messenger of Allah (pbuh) said,

> "Of the prophets, there has not been one who was not given signs that would make human beings believe him, and verily, what I was given was revelation revealed to me by Allah, so I hope to be the one most followed on the Day of Resurrection."
>
> [*Sahih al-Bukhari*]

We have previously explained the irrefutable evidence that the Holy Quran which was sent down upon the Prophet Muhammad (pbuh) is the only scripture that will remain preserved in its divinely-sanctioned form for the legitimate guidance of all people. The corruption, substitution, alteration, and omission that plagued the previous books at the hands of human beings will not happen to it.

We likewise explained previously that, in addition to the Holy Quran containing the miraculous quality of rhetorical and illustrative power that challenged the Arabs, when they were a people of eloquence, purity of language, and skillful rhetorical style, it also contained another element of inimitability: miraculously accurate scientific language in many different fields, which have been the cause for many Western scientists, Filipino physicians, and others to embrace Islam.

What we would like to shed light upon now is the following point:

The Holy Quran is the great, lasting miracle in our hands today and it will be preserved until the life of this world comes to an end and the Last Hour is at hand.

As such, the Holy Quran is a testament to the Prophet Muhammad (pbuh) that he is the Seal of the Prophets and Messengers.

The Holy Quran is the great, lasting miracle which contains vindication of God the Creator (Noble & Sublime), proving His innocence and perfection and glorifying Him in a way unequaled by any other attempt to praise and glorify the Divine Being, and the Attributes, Names, and Actions particular to Him (Noble & Sublime).

The Holy Quran is the great, lasting miracle which contains descriptions of Allah's prophets and messengers (despite their dissimilarities) in the best terms in which a noble human being can be described, with good qualities and commendable behavior.

The Holy Quran is the great, lasting miracle which contains guiding rites of worship, noble standards of interaction, and upstanding laws that stand on a basis of goodness, truth, and virtue.

As such, the pure, authentic Sunnah of the Prophet Muhammad (pbuh) has also been preserved, as it is critical to understanding the Quran which was revealed to him (pbuh). The proof for this is:

The development of the science of hadith, in which the integrity of each narrator of a hadith from Allah's Messenger (pbuh) is investigated as to his honesty, his trustworthiness, his observance of Islamic ritual, his restraint from committing prohibited acts, etc., to ensure that he is not neglectful of his religion. There is also an investigation into the quality of

his memory and his aptitude for accuracy. It is also stipulated that whoever related a hadith from a certain individual must be proven to have been his contemporary, and in fact, some investigators, such as Imam al-Bukhari, required proof that the two actually met. This is what led them to develop an entire discipline known as *`ilm ul-rijaal*, "the science of the men," which records the life story of every narrator who related the hadith over the course of centuries: his birth, his death, the teachers from whom he acquired knowledge, his behavior, his piety, and so on.

Such a discipline is not known except in the nation of the Seal of the Prophets and Messengers, who was sent to all people, Muhammad (pbuh).

As such, there is no need for any other divine scriptures to be sent down upon any other prophet sent after the Prophet Muhammad (pbuh), for the influence and persuasive power of the other, previous miracles of the previous prophets and messengers before the coming of the Prophet Muhammad (pbuh) ended with the death or ascension of the messenger, as opposed to the case with the everlasting miracle (the Holy Quran), which has been preserved with all its influence and persuasive power even after the death of the Prophet Muhammad (pbuh).

For, if the Jews and Christians were asked now about seeing the miracles of their prophets, they would say, "We did not see them," and if they were asked how they know about them, they would say, "Our fathers and grandfathers and others informed us of them."

But if the Muslims were asked about seeing the miracles of their Prophet, Muhammad (pbuh), which testifies to the truth of his message and call, they would say, "The great miracle of the Prophet Muhammad (pbuh), which testifies to the truth of his message and call, is in our hands. We see it and study it, in addition to the other miracles and wonders a multitude of our trustworthy people have related to us."

Indeed, the fact that this great miracle has been preserved by Allah (Blessed & Exalted) is irrefutable visual and logical proof, that there will be no other, new divine scripture sent down after the Holy Quran which was revealed to the Prophet Muhammad (pbuh), and that there will be no other, new prophet or messenger after the Prophet Muhammad (pbuh).

Among the visual and logical proof that the Holy Quran, the great miracle, will remain preserved by Allah (Blessed & Exalted), and therefore, there will be no need for a new divine scripture, is what we witness now of advances in means of writing and printing: modern devices, the founding of institutions and administrative bodies, and special commissions for printing the Holy Quran—the Great Miracle—and supervising it and protecting it from the meddling of vile human hands.

As such, all prophecies and messages were sealed by the prophethood and message of the Prophet Muhammad (pbuh) to all people.

6. The purification of the Ancient House—the Sacred Ka`aba—from the filth of association in worship and idolatry:

Allah Most High has said,

> {**Verily, the first House** (of worship) **appointed for mankind was that at *Bakka*** (Mecca)**, full of blessing, and a guidance for the worlds.**}

[Aal-`Imran 3: 96]

{**And** (remember) **when We showed Abraham the site of the** (Sacred) **House** (the Ka`aba), (saying)**, "Associate not anything** (in worship) **with Me, and sanctify My House for those who circumambulate it, and for those who stand up for prayer, and those who bow, and make prostration.**}

[Al-Hajj 22: 26]

Indeed, the first house of worship placed by Allah (Mighty & Majestic) on the earth was that which is in Mecca, so that people might worship Him (Noble & Sublime), purely, without associating anything else with Him, and the Arabs used to make pilgrimage to that house of worship every year.

The Ancient House—the Sacred Ka`aba—is of great importance to Allah (Mighty & Majestic). Its sacredness is paramount, for it is the first house set for people on the earth for the worship of Allah (Glorious & Exalted).

However, over time, Satan made it seem good for the Arabs to worship others beside Allah Most High—idols and stones—and the situation remained that way for many centuries.

Yet part of the requirements of the Wisdom of Allah (Glorious & Exalted), was that there come a time when His Sacred House—the Holy Ka`aba—would be cleansed of all these statues and stones that the Arabs used to worship, for it was the first house built for the worship of Allah (Noble & Sublime) on the face of the earth.

Message followed message, and the association and idol worship of the Arabs remained as it was. Judaism came, followed by Christianity, and neither of them could cleanse Allah's Sacred House from association, idols and the worship of others beside Allah Most High; they were not able to bring the people from the worship of false gods and stones to the worship of Allah (Glorious & Exalted).

Until the Seal of the Prophets and Messengers, Muhammad (pbuh) came with the final message, to implement what Allah (Mighty & Majestic) willed—that which His Wisdom (Noble & Sublime) required—the cleansing of His Sacred House from the association of false gods and idols, and rectifying this corrupt creed.

That is why it was from the Wisdom of Allah (Mighty & Majestic) to send Muhammad (pbuh) as a final messenger by whom to seal the divine messages, to be sent to all people, reciting to them the Verses of their Lord, to purify and cleanse them from idolatry and evil acts, to teach them the Book of their Lord, to command them to do good and forbid them from doing evil, and to declare lawful that which is pure and good and to prohibit all that is evil and harmful.

And then it really happened: Allah (Mighty & Majestic) blessed His Messenger, Muhammad (pbuh) with the liberation of Mecca in the eighth year after the *Hijrah* (the migration to Medina). He entered the Sacred Mosque, headed toward the Black Stone and kissed it. Then he circled round the Ancient House with a bow in his hand. At that time, there were 360 idols surrounding the Ka`aba, so Allah's Messenger (pbuh) began to stab at them with the bow, reciting the Words of Allah (Mighty & Majestic), {**And say, "Truth has come and falsehood has vanished. Surely! Falsehood is ever bound to vanish."**}[Al-Israa' 17: 81] and

{**Say, "The truth has come, and falsehood can neither create nor resurrect.**}[Saba' 34: 49]

Behold Allah's Holy House—the first house established for the worship of Allah Most High on the face of the earth—before our eyes, cleansed of statues and idols, pure for the exclusive worship of Allah Almighty, people worshipping their God and Creator purely, without associating anything with Him, worship with correct belief, worship that does not require the reform or renewal of a new prophet or messenger.

Indeed, the Prophet Muhammad (pbuh) is the Seal of the Prophets and Messengers, sent by our Lord (Blessed & Exalted), to cleanse His Ancient House from the filth of the worship of false gods and idols, to all people.

**And it has been discovered recently**: that the Holy City of Mecca lies at the center of all dry land on the face of the earth. In other words, were we to draw a circle, its center point would be Mecca and this circle would encompass all dry land.

Also, the longitude of the Holy City of Mecca lies exactly at the center of time. Thus, surrounding Mecca is the whole world, in time and space.

We have previously discussed some recent scientific discoveries: the congruence of the Muslim rite of circumambulation around the Ka`aba with the order of the universe and its harmony with it, which proves that God the Creator of this universe is the One (Glorious & Exalted) Who sent down His final message upon the Prophet Muhammad (pbuh), Seal of the Prophets and Messengers.

As a necessary result of the Wisdom of Allah (Glorious & Exalted), the Holy City of Mecca was made the cradle of this final, global message.

7. Among the special characteristics of the nation of the Prophet Muhammad (pbuh) is that it is a proselytizing, missionary nation.

Allah Almighty has said,

> {**Let there arise out of you a group of people inviting to all that is good, enjoining the good and forbidding the evil. And it is they who are successful.**}
>
> [Aal-`Imran 3: 104]

> {**You are the best of peoples ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allah.**}
>
> [Aal-`Imran 3: 110]

Allah's Messenger (pbuh) said,

> "**Whoever sees evil, let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart, and that is the weakest of faith.**"
>
> [Related by Muslim]

Allah's Messenger (pbuh) said,

> "**Spread the word about me, even if by one verse...**"
>
> [Related by al-Bukhari]

Allah's Messenger (pbuh) said,

"**May Allah illuminate a person who hears something from us and relates what he has heard, for many a preacher is more aware than the listener.**"

[Related by al-Tirmidhi, who said it is authentic (*sahih*)]

Among the special characteristics of the nation of the Prophet Muhammad (pbuh) is that they spread the word of their Lord and the words of their messenger to others and to those who come after them, and they call for it.

- They call for goodness, they call for the religion of Allah (Mighty & Majestic), Islam: its principles, its branches, and its laws.
- They enjoin the good, calling for all that is known to be good, according to law and reason.
- They forbid the evil, prohibiting all that is known to be ugly, by law and reason.
- It is a nation that calls for belief in Allah (Mighty & Majestic) and for holding on to everything the Prophet Muhammad (pbuh) came with: correct belief, upstanding laws, guiding rites of worship, and noble standards of interaction, etc.

As such, the preachers of the nation of the Prophet Muhammad (pbuh) are the best to people, in advice, in love of goodness, in preaching, teaching, instructing, and enjoining good and forbidding evil.

For Allah (Mighty & Majestic) made them among the causes for this great religion, Islam, to be preserved.

For example, the companions of Allah's Messenger (pbuh), and after them, their followers: They called for what Allah's Messenger (pbuh) called for, imitating his example, following in his footsteps, and spreading Islam, north and south, east and west.

Another example is: what we find today of many, many groups of scholars and preachers traveling purely for the sake of inviting people to the religion of Allah (Mighty & Majestic), Islam, in various countries and in different parts of the world.

A further example is: what the Muslims have done in terms of starting specialized Islamic satellite channels for calling people to Allah (Mighty & Majestic) and His true religion, Islam, to convey the final message of His prophet, Muhammad (pbuh) in the Arabic language and other foreign languages, to all parts of the world. This is because of the amazing advancements in audio and video technology.

Yet another example is: the authentic, truly Islamic sites (not the imitations of the malicious enemies of Islam and its people) on the Internet, and their specialization in the field of calling to Allah (Mighty & Majestic) and to His true religion, Islam, in different languages, Arabic and otherwise.

As such, there is no need to send another prophet or messenger after the Prophet Muhammad (pbuh), when his (pbuh) nation is competent of conveying the message to all different types of people, in every part of the world, and this confirms what we mentioned in the previous point: that there really has been no prophet or messenger after the coming of the Prophet Muhammad (pbuh) and his message and that the claims of prophecy that some of the blasphemous liars have announced are false and have come to nothing but disappointment and failure, and swift,

crushing defeat for such false claims and their proponents. An example of that is:

Musaylama the Liar, who claimed to be a prophet after the coming of the Prophet Muhammad (pbuh) and the success of his mission.

The fate of that liar, Musaylama, was humiliation and shame in this world before the Next, for his name was paired with the quality of lying such that we do not mention his name, Musaylama, without pairing it with that characteristic, lying. This is proof and testimony of the prophethood of the Prophet Muhammad (pbuh) and the truth of his message and call, for he (pbuh) informed us that there would be no prophet after him, and what he told us has come true. Thus, this is one of his (pbuh) miracles, since he told us of something unseen, through revelation from Allah (Glorious & Exalted).

Contrary to the deceptive call of Musaylama, the Liar, we find the truthful call of the Prophet Muhammad (pbuh) to be:

We find that it appeared, was granted victory by Allah (Mighty & Majestic), and in fact, we almost never mention the name of the Prophet Muhammad (pbuh) without it being accompanied by blessings and peace upon him—those who mention his name (pbuh) and those who hear it—saying, "May the peace and blessing of Allah be upon him." As we mentioned, no lying phony claiming to be a prophet could fulfill the task of a prophet sent from God the Creator (Noble & Sublime). He would quickly fold under the obstacles and temptations he would be up against. He would fail to meet up to the tests and challenges facing him. His false, lying proponents would not be able to bear good fruit due to their blasphemy against Allah Almighty in claiming prophethood and special, elect status, for it would be a false prophethood, which therefore would not have the support of Allah (Mighty & Majestic).

That is why no one would be able to fulfill the task of prophethood, except a prophet sent from God the Creator (Noble & Sublime), who is truthful in is call and message, and who has the support of Allah (Blessed & Exalted).

As in the aforementioned, we have shown the possibility of applying the definitive test, and the result is: that Muhammad (pbuh) is the Seal of the Prophets and Messengers and his message was addressed to all people.

And as for the proof and testimony we have mentioned, we can clarify and confirm that Muhammad (pbuh) is the Seal of the Prophets and Messengers, who was sent to all people, and there will be no other prophet (pbuh) or messenger after him.

## The Saved Sect

Many sects have arisen that ascribe themselves to Islam, though they are as far as possible from the methodology of Islam and its teachings. They are, in fact, at odds with what Allah's Messenger (pbuh) and his noble companions were all about.

Allah's Messenger (pbuh) spoke truly when he told us of unseen things revealed to him by Allah (Glorious & Exalted). He (pbuh) told us that this nation would be split into sects as the Jews and Christians were before us. All of these different sects (either due to a corrupt nature and belief or blindly following vain desires and trivial passions) are misguided, except those who use the methodology of Allah's Messenger (pbuh) and his companions, and who walk along his (pbuh) path.

Heretical sects like these do not represent Islam. Islam is innocent of their corrupt beliefs and erroneous interpretations and the lies they tell about the religion, in terms of rites of worship and rules for which Allah Almighty has given them no authority. It is no wonder what we are told about them when we consider that we know that:

One of these misguided sects was founded by a Jew who claimed to be a Muslim—Abdullah ibn Saba', the Jew, who hypocritically claimed to be a Muslim, but secretly disbelieved. He founded the Shiite sect, otherwise known as the *Rawafid*—the Rejecters—one of these misguided, rebellious sects, based on corrupt beliefs about Allah (Mighty & Majestic), on insulting and defaming the pure wives of His prophet (pbuh), on cursing the noble companions of Allah's Messenger (pbuh), on slandering the "Keeper of the Sky," the Angel Gabriel (pbuh), on blaspheming about the Holy Quran, on corrupting Islamic law and rules according to their desires and passions, on making up stories about hidden imams, and on lying and deceiving, may Allah's Curse be upon them.

The scholars of Ahlus-Sunnah—those who live by the guidance and example of the Prophet Muhammad (pbuh)—realized the danger of these misguided and misguiding sects, so they opposed them and refuted their fabrications with authentic scriptural evidence and straightforward logic, since authentic scripture does not contradict straightforward logic.

It is worth clarifying the meaning of the Sunnah and of Ahlus-Sunnah (the people of the Sunnah) in order to see those beyond it—those who invent things and call it Islam, the people of misguided innovation.

The *Sunnah* is: that which the Prophet (pbuh) and his companions did, in terms of belief, statements, deeds, and conditions.

"*Ahlus-Sunnah*," as a technical term, has two meanings: general and particular.

As for the general usage: what is meant is what is compared to the Shiites, which would include all groups that associate themselves with Islam—except for the Shiites—in the meaning of Ahlus-Sunnah.

As for the particular usage: what is meant is what is compared to the innovators (*Ahlul-Bid`ah*) and purveyors of invention in religion, such as the Shiites, the Khawarij, the Murji'ah, the Jahmiya, the Mu`atazila, the Sufis, and other innovators like them. These would be included in the meaning of Ahlus-Sunnah.

The scholars of Ahlus-Sunnah stood up to the innovators. They refuted those who made false philosophical speculations about the Being of Allah (Mighty & Majestic) and His Attributes. They refuted the Jahmiya, the Mu`atazila, and others. If they had not, atheism and denial of the Existence of God would have found its way into the Islamic World as it found its way into the Western World.

The doctrine of Ahlus-Sunnah concerning the Names of Allah (Mighty & Majestic) and His Attributes is: confirmation of that which Allah Almighty confirmed for Himself and what His messenger (pbuh) confirmed, without assimilation, qualification, or anthropomorphization, and negation of that which Allah (Mighty & Majestic) negated for Himself and what His messenger (pbuh) negated for Him, negation without deviation or denial, in accordance with the Saying of Allah Most High, {**There is none like unto Him**}[Al-Shura 42: 11]

As for the methodology of Ahlus-Sunnah:

Ahlus-Sunnah possesses a distinguished methodology, relying on the Book of Allah (Mighty & Majestic), the Sunnah of His prophet, Muhammad (pbuh), and the consensus of the *Ummah* (the Muslim community). They also draw conclusions based on straightforward logic and pure, uncorrupted human nature.

Ahlus-Sunnah restrict themselves to the scripture in matters in which there is no room for interpretation, such as matters of the Unseen in which there is no place for personal opinion, nor do they take it upon themselves to interpret ambiguous expressions or indulge in far-fetched explanations.

This sound methodology, congruent with authentic scripture and straightforward logic, is what made it possible for Ahlus-Sunnah to stop the tongues of those resistant to Islam and its people, from among the disbelievers, atheists, hypocrites, and innovators, and not let anyone gain control over them and force them to do heretical things, or put them in compromising situations, as the innovators did with each other, and as some of them did with the atheists and disbelievers.

Ahlus-Sunnah set certain rules in this methodology that they have adopted, such as:

A. Holding fast to the Arabic language
   Because the Holy Quran was revealed in the language of the Arabs, it is not fitting for us to give any word or expression a meaning unknown to the Arabs, otherwise it would be an explanation outside its language, and it would not be fitting to rely on individual taste or personal inclination in interpreting the words of the Holy Quran.

B. Interpreting the Quran by the Quran
   The Holy Quran is from Allah (Mighty & Majestic). There are no differences or contradictions in it, as we have mentioned previously. Thus, it is not appropriate to interpret the Quran in a way that some verses contradict other verses.

C. Interpreting the Holy Quran by the Prophetic Sunnah

Everything the Messenger (pbuh) said and did represents an explanation and clarification of the Holy Quran.

Thus, denying the Sunnah of the Prophet (pbuh)—as is done by some misguided sects who claim that the Quran is sufficient without the Sunnh—is in all actuality, denying the Holy Quran.

D. Interpreting the Holy Quran by the statements of the Companions
The Companions were the best of all generations by virtue of witnessing Allah's Messenger (pbuh), and their superiority includes knowledge. The Companions were the ones in whose language the Quran was revealed. They used to witness the occasions and incidents during which the revelation came and in which the Prophet (pbuh) used to say what he said.

As such, the saved sect is Ahlus-Sunnah, since we find that, among its most prominent characteristics is adherence to that which the Prophet Muhammad (pbuh) came with in terms of doctrine, rites of worship, and standards of behavior and interpersonal interaction.

To clarify, if any of these misguided, innovative sects (such as the extreme Sufis or any others) claim methods and acts of worship other than what the Prophet Muhammad (pbuh) and his companions used to do, they are to be rejected. There is no benefit in them and they are not acceptable before Allah (Mighty & Majestic), in accordance with the saying of the Prophet (pbuh), "**Whoever does a deed that we are not upon, it will be rejected of him.**" [*Sahih Muslim*]

Indeed, it would be as though these misguided, innovative sects are disbelieving in the Holy Quran and attributing imperfection to it with their false claims about deeds and false, misguided acts of worship.

As the Most High has said, {**This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.**}[Al-Ma'idah 5: 3]

So where did the Sufis and other misguided sects get these acts and made-up rituals after the religion of Allah (Mighty & Majestic) was perfected and its favor completed, when they are on a path other than what the Prophet Muhammad (pbuh) and his noble companions were on?

Indeed, it is as though these misguided sects accuse their prophet (pbuh) of falling short in conveying the law and the message with what they claim and invent.

Allah's Messenger (pbuh) did not leave any path to goodness or any path that would lead to Allah's good pleasure (Blessed and Exalted is He), except that he commanded it and urged the people to do it, and he did not leave any path to wickedness, except that he prohibited it and warned against it.

That is why the only path to pleasing our Lord (Blessed & Exalted) is that which the Prophet Muhammad (pbuh) and his noble companions were upon.

## Is Religion the Main Factor in Wars and the Spread of Killing among Nations and Peoples? Is It the Cause of the Economic Stagnation and Cultural Backwardness?

To answer these questions, we will explain the condition of nations and peoples when they submit to the power and authority of Allah (Mighty & Majestic), following and holding fast to the truth, and when religion is absent. I will do so with extreme brevity.

Someone who is estranged from Allah (Mighty & Majestic), who does not believe in the Existence of a Creating God, who has no religion or belief to cling to, might think that religion is the cause of wars between nations and peoples and the spread of killing amongst them. He might also think the same about economic stagnation and cultural backwardness. But this view from the atheist who denies the Existence of Allah (Mighty & Majestic) is incorrect. It stems from lack of knowledge and ignorance about the facts of reality. It is either due to heedlessness and ignorance of the evidence and the confirmation of facts, or to not following the truth. It might also be due to the following of vain desire and trivial passions, despite knowledge of the facts of reality, and therefore, absolute, audacious rejection of the truth since it contradicts one's stubborn pride and goes against one's wishes and desires.

The first thing such a person should do is to believe in the Existence of God the Creator (Noble & Sublime), and we have presented much irrefutable evidence for the Existence of Allah (Mighty & Majestic) which no one with good nature and sound mind can ignore.

Secondly, he should know that the true religion according to Allah (Mighty & Majestic) is only one—Islam, even if Divine Law, which contains various and variable different rules of jurisprudence, has changed over time, in accordance with the interests of nations and peoples, since time and place differ, according to the Will of Allah (Mighty & Majestic) and His Ultimate Wisdom.

The truth is one; it cannot resemble or be mixed with falsehood, since it concurs with man's pure nature and sound reason. No intelligent beings with straightforward, abundant logic and superior reason can differ over it, and we have previously proven this in brief.

**The condition of nations and peoples** when they submit to the authority and power of Allah (Mighty & Majestic) and follow and adhere to the truth:

As we have stated previously, the natural situation is for all people to have the same religion: Islam, and this would mean:

They believe in the Oneness of God the Creator and the Greatness of His Attributes and the Absoluteness of His Power, without ascribing to Him anything defective in His Being or any shortcoming in the Perfection of His Attributes.

They believe in all of the prophets and messengers that Allah (Blessed & Exalted) sent to preach to His creation and guide them to His Straight Path after they had fallen into error and gone astray. If the proof and testimony that prove and testify to their prophethood and the truth of their call and message become clear, they do not deny the message of any one of them, nor do they distinguish between any of them by

following their personal inclinations; rather they follow the latest prophet or messenger sent to them with Divine Legislation.

They believe in all the Divine Scriptures sent down from Allah (Mighty & Majestic) upon His prophets and messengers. They seek judgment from it, without denying or opposing any of it, and so on.

The result of this would be: the submission of all nations and peoples to the authority of Allah (Noble & Sublime), judgment by it, the application of Divine Law, and adherence to the methodology of the prophets and messengers.

However, what happened is that people divided and differed when each one followed his own desires and interests. Their pure natures and sound minds were corrupted, and they strayed from Allah's Straight Path. Allah (Mighty & Majestic) explained this in His Saying,

> {**And verily! This, your religion** (*ummatukum)***, is one religion, and I am your Lord, so keep your duty to Me. * But they** (men) **have broken their religion among them into sects (***fa taqatta`oo 'amrahum baynahum zuburan***), each group rejoicing in its belief.**}
>
> [Al-Mu'minoon 23: 52-53]

The word, "*ummatukum*," means: your religion—that your religion is one religion—Islam.

The phrase, "*fa taqatta`oo 'amrahum baynahum zuburan*," means: they have divided over the matter of their religion into different groups and sects, as we have shown:

The natural state of affairs is for people to be united on that which pleases their God and Creator (Noble & Sublime), not divided and at odds with each other. They should love one another and live in peace together, without feuding and fighting.

They should implement the Wise Rules and Legislation of Allah (Mighty & Majestic) with its lofty directives and noble, intelligent standards of behavior, and so on.

Like that, all nations and peoples would rise, economically, as a result of applying what Allah (Mighty & Majestic) has commanded.

To prove this:

History has shown the condition of the Arab tribes and other peoples before the coming of the Prophet Muhammad (pbuh) and the arrival of Islam as a religion, compared to after his coming (pbuh) when realization of the Oneness of Allah (Mighty & Majestic) had been completed and the people submitted to His Authority and Power (Noble & Sublime).

Before the coming of the Prophet Muhammad (pbuh), the Arab tribes and others were disparate tribes, feuding and fighting, wars and enmity arising amongst them for the most trivial of reasons.

But after the coming of the Prophet Muhammad (pbuh) with Islam as the religion, throngs of people entered the religion of Allah, the tribes became united. They gathered on the word of true monotheism with which the Prophet Muhammad (pbuh) had come: *La ilaha illa Allah* (There is no true god but Allah), and the individual members of the tribes and others became brothers who loved each other. One would sacrifice himself and his wealth for his brother in Islam. Many, many luminous incidents among the companions of Allah's Messenger (pbuh) have gone

down in history on this matter. The Most High spoke the truth when He said,

> {**...and remember Allah's Favor on you, for you were enemies one to another, but He joined your hearts together, so that, by His Grace, you became brethren...**}
>
> [Aal-`Imran 3: 103]

**The situation of nations and peoples** in the absence of the religion and in the absence of following the truth or forsaking adherence to it:

In the absence of the religion among nations and peoples, and forsaking adherence to the truth which pleases Allah (Mighty & Majestic), we find that:

Injustice and corruption spread because everyone follows their own personal interests and vain passions. Unjustified killing becomes rampant because of the deviant doctrine of "survival of the fittest."

Gone are the commendable, noble values necessary for the existence of human societies and which society cannot exist without, such as honesty, trustworthiness, justice, etc.; they are obliterated and wiped out, as we have shown previously.

Moral decadence spreads, such as fornication and reprehensible abominations, as a result of the fantasy that God the Creator, Who will bring them to account for their wicked beliefs and evil actions, does not exist.

According to what we have presented, security and peace among peoples and nations will not be achieved, and therefore there will be no advancement in the field of economics; there will only be economic stagnation and cultural and social backwardness in many aspects of life.

To give an example of what we mean:

Many, many wars have been fought between many countries for reasons of racial differences and cultural affiliations.

Thus we find that communist governments—that deny the Existence of God the Creator, like the Soviet Union, China, and others—were the worst governments in terms of oppression, compulsion, and aggression against the freedom and dignity of their people. In fact, the leaders of such governments inflicted upon their people the most horrible kinds of torture, killing many millions, in addition to their wars against other peoples in which millions and millions of people died. History testifies to this.

In the First and Second World Wars, we also find the killing of thousands and thousands of human beings as a result of the conflict between states and each other, in addition to many other wars that resulting in great catastrophes, economic destruction and the regression of civilization.

With this, we see clearly the answer to the previous question, which is:

Religion is not the cause of economic stagnation or cultural backwardness; rather it is the reason for the thriving and prospering of the economy and for the advancement of civilization.

To clarify: When religion is a cause of wars between two parties, one of which are the Muslims, this represents a struggle in the realm of tests and challenges between the truth to which the Muslims hold fast and the

falsehood whose creation is led by the wicked—those who follow their vain desires, trivial passions and corrupt creeds, from among the Jews, the Christians, and others, as we have mentioned previously.

Suffice it to say that we know the wars of the Muslims against their enemies were merely for the purpose of proclaiming the truth, and spreading the message of the Absolute Oneness of Allah (Mighty & Majestic): *La ilaha illa Allah*, not for the sake of wreaking havoc and killing. The proof of that is:

Allah's Messenger (pbuh) prohibited the killing of women, children, the elderly and noncombatant monks. He (pbuh) also forbid burning with fire, maiming the dead, mutilating their corpses, or dismembering them, plus other restrictions for Muslims in their wars, in light of the instructions given to us by Allah's Messenger (pbuh).

This is in addition to the element of pardon and forgiveness whenever possible, whenever the Muslims have succeeded in proclaiming the word of truth and waving the flag of true monotheism. For example, in the battle Allah's Messenger (pbuh) fought to liberate Mecca, he (pbuh) prepared his army of ten thousand fighters from among his noble companions to free the Holy City of Mecca—the most beloved of all lands to Allah Almighty, in which His Sacred House, the Holy Ka`aba, is located —as we mentioned before. Then, he (pbuh) entered with his army, triumphant and victorious, and he began to cleanse the Ka`aba of the idols that surrounded it and were inside it. These idols numbered: 360.

Then, he (pbuh) entered the Ka`aba and prayed to Allah (Glorious & Exalted). Then, he glorified and praised Him, saying:

*La ilaha illa Allah wahdahu la sharika lah, sadaqa wa`aduh, wa nasara `abduh, wa hazama al-ahzaab wahdahu* (There is no true god but Allah, Alone, without partner; He has made good His promise, granted victory to His slave, and defeated the confederates by Himself.) Then the Prophet (pbuh) said,

"Oh people of Quraysh! What do you think I should do with you?"

They said, "Treat us well, noble brother, son of a noble brother."

He (pbuh) said, "Verily, I say unto you as Joseph said to his brothers, {**There is no reproach on you this day**.} Go, for you are free."

Then he (pbuh) ordered Bilal to ascend and proclaim the call to prayer from the Ka`aba after the time for the prayer had come. And after that, Allah's Messenger (pbuh) prayed the prayer of victory or the prayer of thanksgiving.

This was an example of pardon and forgiveness from Allah's Messenger (pbuh) and his army of Muslims for the people of Mecca, who were people who worshipped false gods and idols. The people of Mecca had done great harm to Allah's Messenger (pbuh) and fought against him for years. They had even tried to assassinate him (pbuh) before he migrated to Medina. They had inflicted the worst types of torture on the Muslims before the Migration to force them to leave their religion.

The Words of Allah Almighty are true when He says, {**And We have sent you not but as a mercy for the worlds.**}[Al-Anbiyaa' 21: 107]

At the same time, we find that the people of innovation—the Jews, Christians, communists, atheists and so on—fight wars to spread killing and corruption in the land. They do not adhere to rules or laws in their wars. They kill old men, women, and pregnant mothers. They split open their bellies in a horrendous manner. They kill young children and babies. They mutilate the dead, and do all sorts of corrupt and villainous things.

One example is their wars during the occupation of certain countries and states in order to plunder and steal their precious resources, from oil to metals and other things, and for the sake of benefitting from their special geographical location.

In conclusion, Islam is the true religion that calls for adhering to lofty principles and exemplary behavior, both in peace and in war. This is how societies will progress in various aspects of life: economic, social and cultural, and more.

## Why Did Allah (Mighty & Majestic) Make Some People Live in a Muslim Environment and Others in a Non-Muslim Environment? What is the Wisdom in That? Could It Be Considered Injustice for a Person to be Raised in a Non-Muslim Environment Since He Has No Choice in the Matter?

We have explained previously the Great Attributes of Allah (Mighty & Majestic) and His Absolute Power, and that to Allah (Glorious & Exalted) belongs ultimate perfection in everything. We have also shown that the Attributes of Allah (Mighty & Majestic) and His Names are of the utmost perfection in balance and beauty.

As such, it is certain in the belief of every rational person, with a pure, good nature, that Allah (Mighty & Majestic) is All-Wise. He (Glorious & Exalted) is described with Absolute, True Wisdom, proper to Him and Self-Existent, like the rest of His Attributes, for which He created His slaves, fashioned them perfectly, measured, then guided, made some blessed and some wretched, misguided and guided, withheld and gave, for He is the One Who designed the creation of all things according to the requirements of His Wisdom (Noble & Sublime).

The Wisdom of Allah (Glorious & Exalted) requires Complete, Comprehensive Knowledge, not preceded by ignorance. It requires Perfect Will, for He (Noble & Sublime) does what He wishes; no decree is blocked. Whatever He wills is, and whatever He does not will is not. This is in accordance with the requirements of His Wisdom (Glorious & Exalted), and it necessitates Absolute Power, in addition to the other Perfect Attributes of Allah (Glorious & Exalted).

Among the Names of Allah (Mighty & Majestic) is *al-Haqq*—the Truth—for Allah (Glorious & Exalted) is the One Who causes truth to triumph and grants it victory. His is Pure Justice, for He (Glorious & Exalted) oppressed no one, not even to the weight of a mustard seed or less.

Among the Names of Allah (Mighty & Majestic) are: *al-Rahman* and *al-Rahim*—the Beneficent, the Merciful—for mercy is from the Attributes of Allah (Mighty & Majestic), which Complete Wisdom requires. Likewise among them are: Forbearance, Compassion, Gentleness, and Forgiveness, in addition to other Perfect Attributes of Allah (Noble & Sublime).

We would like to shed some light on the Perfect Attributes of Allah (Mighty & Majestic) in this section:

- Wisdom
- Knowledge
- Will & Purpose
- Justice
- Power (Ability)
- Mercy and Favor

We will now explain the answer to the first question in this section as follows:

Allah (Mighty & Majestic) created a realm of everlasting delight (Paradise) and He created a realm of permanent torment (the Hellfire). This is in accordance with His Will and Purpose (Glorious & Exalted). He has said, {**Verily, His Command, when He intends a things, is only**

**that He says to it, "Be!"—and it is!**}[Ya-Sin 36: 82)] and {**Verily, Allah does what He wills.**}[Al-Hajj 22: 14]

Among the requirements of the Will and Purpose of Allah (Mighty & Majestic), is that He creates one creation for Heaven, where they will be blessed with eternal delight that never ends due to their faith and righteousness in the life of this world. Likewise, He creates a creation for the Fire, where they will experience everlasting torment, because of their disbelief, atheism, and corruption in their worldly lives. He says, {**Verily! Allah does what He wills**.}[Al-Hajj 22: 18], {**And your Lord creates whatsoever He wills and chooses...**}[Al-Qasas 28: 68]

Among the requirements of the Wisdom of Allah (Mighty & Majestic) is that the righteous believers enter Paradise by His Mercy and Favor (Blessed & Exalted) and that the disbelievers, atheists, and evil-doers enter the Hellfire by his Justice (Noble & Sublime).

It is from the Wisdom of Allah (Glorious & Exalted) that He make this one Muslim, that one a disbeliever, and another an atheist, to test one by the other, for the life of this world is a realm of tests and challenges.

Examples of this are: the rich and the poor, the strong and the weak, the ruler and the slave. It is this way so that Allah (Mighty & Majestic) can test one by the other in this world of tests and challenges. In other words, the purpose is to try one by the other so that the righteous stand out from the wrong-doers, the noble from the wicked, and so on.

Even before He makes clear the believer from the disbeliever, the righteous from the evil-doer, and so on in the life of this world, Allah (Glorious & Exalted) has prior knowledge of who will be the righteous, good believers who He is pleased to grant His Paradise and realm of delight (Blessed & Exalted is He), and He knows who will be the disbelievers and evil-doers who will incur His Wrath (Noble & Sublime) upon themselves, so He made them for His Fire and realm of torment.

The Will of Allah (Mighty & Majestic) requires Absolute Power, so that He might do whatever He wishes and whatever He wills, in accordance with what His Wisdom (Glorious & Exalted) requires.

The Will of Allah (Mighty & Majestic) necessitates Complete and Comprehensive Knowledge, since he who does something without knowledge cannot be said to have intent or will, and Allah (Mighty & Majestic) is still the Creator of everything, and He does what He intends. Thus, He (Noble & Sublime) must necessarily be knowledgeable of everything, and we have established this previously.

Among that which proves logically the Perfect, Comprehensive Knowledge of Allah (Mighty & Majestic) is:

A. That God the Creator must necessarily know what the hearts of His slaves contain: the good or evil, the belief or hypocrisy, the sincerity to Him (Noble & Sublime) in worship and interpersonal interaction, etc., or the ostentation and pretension, and so on.
B. That God the Creator must necessarily know the degree of humility His slaves feel toward Him (Noble & Sublime) during acts of worship and otherwise, so that He might reward them for it, favoring some over others. This is an affair of the heart, not something visible.

C. That God the Creator must necessarily know the multiplicity of His slaves' noble intentions when performing good deeds, as when a person has many good reasons for doing something good, hoping for a good reward or compensation, and an increase in closeness to Allah (Mighty & Majestic).

And other examples of this abound, as we have said before.

We will now explain the answer to the second question in this section as follows:

To begin, Allah (Mighty & Majestic) is the Truth; he does not wrong His slaves the weight of a mustard seed or less. Allah (Mighty & Majestic) is All-Aware of the hearts of the slaves He created. If there is good in the hearts of His slaves, it pleases Allah (Glorious & Exalted), so He guides them to goodness and faith and leads them to righteousness and guidance. And if He does not know goodness in their hearts, He does not guide them to faith and that which is pleasing to Allah (Mighty & Majestic).

To explain:

One of us might wonder, after the era of the Prophet Muhammad (pbuh) has passed and that of his noble companions, why didn't Allah (Mighty & Majestic) put me in the time of the Prophet Muhammad (pbuh) so that I might believe him, fight beside him, and champion His religion, Islam, so that I would be among the forerunners and the first to win the good pleasure of Allah (Mighty & Majestic)? Why wasn't I one of the companions of Allah's Messenger (pbuh)?

To answer this, we should explain that Allah (Mighty & Majestic) elected from His creation His prophet and messenger, Muhammad (pbuh), as a seal for the prophets and messengers. He chose for him companions (may Allah's Mercy be upon them), who were befitting for him and who were honored by his companionship (pbuh). Thus, Allah (Glorious & Exalted) chose the companions of Muhammad (may Allah's Mercy be upon them) for Muhammad (pbuh).

Allah Most High said, {**...but Allah bestows His Grace to whom He wills of His slaves.**}[Ibrahim 14: 11] and {**He cannot be questioned as to what He does, while they will be questioned.**}[Al-Anbiyaa' 21: 23]

The companions of the Prophet Muhammad (pbuh) were the most devout of heart of this entire nation. They were also the deepest of knowledge, the least pretentious, and the straightest in guidance. They were a people chosen by Allah (Mighty & Majestic) to keep company with His prophet (pbuh) and to uphold His religion.

In truth, not many years passed, from the start of the Prophet Muhammad's mission (pbuh) and the belief of his companions in him, before this great religion—Islam—spread to every corner of the earth, and the banner of true monotheism—*La ilaha illa Allah* (There is no true god but Allah)—waved high, destroying underfoot all others, from the worship of false gods, idols, and tyrants beside Allah. The two greatest empires and superpowers at that time—Byzantium and Persia—were defeated at the hands of the Muslim who liberated them under the banner of true monotheism, for the Persians used to worship fire, and the Byzantines used to associate partners in worship with Allah Most High, ascribing to Him a son and worshipping the cross, and so on.

Thus, the companions of the Prophet Muhammad (pbuh) were the best of all human beings after the prophets and messengers.

Then again, how does our questioner know, if he had lived during the time of the Prophet Muhammad (pbuh), whether he would have been among his companions who supported him or among his enemies who fought and harmed him and were destroyed?

Allah (Mighty & Majestic) sent His prophets and messengers with proof, miracles, incontestable evidence, and irrefutable testimony, confirming his prophethood and the truth of his message and call:

A. To warn his people of the punishment of Allah (Mighty & Majestic) if they do not believe in Him (Noble & Sublime), follow His prophets and messengers, and live by His laws.
B. To bring his people glad tidings of reward and compensation, bliss and delight from Allah (Glorious & Exalted) if they believe in Him (Noble & Sublime), follow His prophets and messengers, and live by His laws (Noble & Sublime), in accordance with the Saying of Allah Most High, {**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.**}[Al-Nisaa' 4: 165]

Thus, Allah (Mighty & Majestic) establishes the proof against His creation by sending prophets and messengers to them to explain to them the truth that they might follow it, and to explain to them what is false so that they might stop it and leave it for good. This is from the Favor of Allah (Blessed & Exalted) and His Mercy toward His slaves.

As such, the people have no argument before Allah (Mighty & Majestic) that He did not send prophets and messengers to them to explain to them the way of truth and falsehood. Allah Most High said,

> {**And if We had destroyed them with a torment before this** (the Quran)**, they would surely have said, "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Signs before we were humiliated and disgraced."**}
>
> [Taha 20: 134]

> {**Oh people of the Scripture** (Jews and Christians)**! Now has come to you Our messenger, making** (things) **clear unto you, after a break in** (the series of) **messengers, lest you say, "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things.**}
>
> [Al-Ma'idah 5: 19]

> {**We never punish until We have sent a messenger** (to give warning)**.**}
>
> [Al-Israa' 17: 15]

It is from the Justice of Allah (Mighty & Majestic) that whoever is not reached by the proof from Allah Almighty—the Message—by sending prophets and messengers, such a person will not be taken and punished by Allah (Noble & Sublime), except after it has been established to him.

On that basis, whoever dies during a break (the period between the sending of prophets and messengers), the mentally incompetent person, the deaf who cannot hear what the prophets and messengers are calling him to, the children of disbelievers, and those in the same category, such people will be tried before Allah (Mighty & Majestic) on the Day of Judgment. So whoever obeys Allah (Mighty & Majestic) will win His good pleasure, Heaven and the realm of His delights, and whoever disobeys Him (Noble & Sublime) deserves His Anger upon him, His Fire, and the realm of His punishment.

This indicates that Allah (Mighty & Majestic) has full, vast, absolute, prior knowledge (not preceded by ignorance) of what His creation will do: either believing and following the prophets and messengers, or disbelieving and disobeying them.

He has full, vast, absolute, prior knowledge of what will be: the obedience or disobedience of the people who died during these breaks and the verdict that will be pronounced when they are tried on the Day of Judgment.

Thus, Allah (Glorious & Exalted) knows the fate of all of His creation. He knows whose fate will end up being in the realm of delight (Heaven) and who will end up in the realm of torment (Hell), and this He knows even before they were created.

However, it is from the Wisdom of Allah (Mighty & Majestic) that He sends prophets and messengers to His creation, that He sends down His Books unto them, and that He tries those whom the message of the prophets and messengers did not reach, in order to establish the proof against all people, so that they might not have any plea before Him (Noble & Sublime), in accordance with the Saying of the Most High, {**Say, "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.**}[Al-An`aam 6: 149]

It is our duty to know that Allah (Mighty & Majestic) created man to believe in Him (Noble & Sublime) and to worship Him exclusively. He granted him a rational mind to think about His signs, proving thereby His Existence, His Oneness, His Supreme Attributes, and His Absolute Power.

It is our duty to know that there is a difference between an ignorant person who was capable of seeking knowledge and knowing the truth, but then turned away, and an ignorant person who was not able to do so.

Whoever is capable of learning and finding out the truth has no excuse before Allah (Mighty & Majestic).

As for the ignorant person who is not capable of learning and finding out the truth, he falls into one of two categories:

A. He wants to be guided: He would love to be guided to the truth, but he is not able to do so, due to the absence of anyone to guide him. The verdict on such a person is the verdict of a person to whom the message of the prophets and messengers has not been conveyed.
B. He does not want to be guided: His self-talk does not address anything other than the falsehood he believes. There is no difference for him between being capable and not being capable. That is only for those who want guidance and wish to be guided.

In conclusion,

- Allah (Mighty & Majestic) does what He wills, and Allah (Glorious & Exalted) willed to create Heaven and Hell, and in

His Wisdom (Noble & Sublime), He created good, believing people to go to Heaven and wicked, disbelieving people to go to Hell.

- Whoever goes to Heaven enters by the Favor of Allah Almighty and His Mercy, and whoever goes to Hell enters it by the Justice of Allah (Mighty & Majestic).

  Man's pure, good nature causes him to believe in Allah Most High and His Oneness, and his straightforward, logical mind does not contradict this; rather it agrees with it completely, and we have demonstrated this previously.

  The Wisdom of Allah (Noble & Sublime) necessitates the establishment of proof against His creation, by sending them prophets and messengers to make the truth clear and to point them toward it, and to make falsehood clear and to warn them of it, and by revealing the Divine Scriptures to His prophets and messengers.

- Allah (Glorious & Exalted) is All-Aware of the hearts of His slaves. Whoever He knows to have goodness in his heart and He wishes good for them, He grants him good things and guides him to truth and righteousness.

  Whoever does not have goodness in his heart, and Allah Almighty does not wish good for him, Allah Almighty does not grant him good things by guiding him and making him successful.

- People in the life of this world have the choice between belief and disbelief, obedience and disobedience, between righteousness and wickedness. Allah (Mighty & Majestic) has not forced them into belief or denial and disbelief. He has not forced them to obey or disobey. That is because this world is the realm of trial, testing, and challenge. So, whoever believes in Allah (Glorious & Exalted) and obeys Him has passed the challenge and succeeded in the test, but whoever disbelieves and disobeys has failed the challenge and the test.

From all we have mentioned, it then becomes clear to us that:

Allah (Mighty & Majestic) sends the disbelievers and evil-doers to the Fire and the realm of His punishment, because he had the choice between faith and disbelief, between obedience and disobedience. Allah Almighty did not force him to deny or disbelieve. Allah Almighty did not force him to disobey and do evil things.

It also becomes clear that: Allah (Mighty & Majestic) was not unjust to the disbeliever when He placed him in a disbelieving environment, since:

1. Allah (Mighty & Majestic) gave the disbeliever the choice either: to choose the path of guidance and believe in his God and Creator, His Oneness, His Supreme Attributes and Absolute Power, following His prophets and messengers, or to remain in his disbelief, corruption, and disobedience, following his pride, vain desire, and trivial passions.
2. Allah (Mighty & Majestic) did not conceal the truth from the disbeliever; rather, He made the truth ever visible and audible, and his initially pure human nature with which Allah (Mighty & Majestic) created him points to the Existence of God the Creator and His Oneness, for every child is born with this pure, good nature.

Also, the straightforward, rational mind that Allah Almighty granted man agrees with this pure, good nature, and both of them together testify to the Existence of Allah Almighty (Glorious & Exalted) and His Oneness.

Allah (Mighty & Majestic) sent to the disbeliever, prophets and messengers to call him to believe in Him (Noble & Sublime), to obey Him, and to follow His prophets and messengers.

But this disbeliever, idol-worshipper, and atheist preferred falsehood over the truth, following his pride, insolence, whims, and trivial passions, even though, if he believed and followed the truth, he would have had double the reward and compensation, as Favor from Allah Almighty.

If Allah (Glorious & Exalted) did not guide the disbeliever to faith and righteousness, that does not mean that He kept from the disbeliever his due.

That is because guidance belongs to Allah (Mighty & Majestic); He grants it to whomever He pleases, and bestows His Mercy on whomever He pleases among His slaves.

Allah Most High says, {**Allah guides to His Light whom He wills.**} [Al-Noor 24: 35]

The Most High says, {**That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace.**}[Al-Jumuah 62: 4]

Allah (Glorious & Exalted) knows best who will accept His guidance.

One might also ponder another question concerning someone who dies a disbeliever at the beginning of his life, right after puberty:

Would it be considered injustice for someone like this who died a disbeliever at the beginning of his life, right after puberty, because Allah (Mighty & Majestic) did not prolong his life so that he could meet up with the believers after repenting from his disbelief later in life?

First of all, we repeat in brief: Allah (Mighty & Majestic) gave the disbeliever a choice between the path of guidance or remaining on his disbelief. He did not force him or compel him to do anything.

Also, Allah (Mighty & Majestic) did not conceal the truth from the disbeliever as we have explained.

Allah (Mighty & Majestic) sent the prophets and messengers to call the people to Him (Noble & Sublime), to explain to them the way of truth from all others.

Secondly, Allah Almighty has said, {**Truly! Allah wrongs not mankind in aught; but mankind wrong themselves.**}[Yunus 10: 44]

Allah (Glorious & Exalted) is not unjust to anyone; people are the ones who wrong themselves, for they were supposed to believe in what the prophets and messengers came with. They should have learned that the life they are living now would come to an end—that it was just the realm of trials and tests. They should have learned that their lives herein were not for play and frivolity, or forbidden luxury and estrangement from the religion. This they should have learned from what Allah's prophets and messengers came with.

They should have hurried to please their God and Creator. They should have hurried to follow the truth and abandon falsehood.

Because they turned away from all of that and did not pay attention to it, this is from their injustice to themselves; it is not injustice on the part of Allah (Mighty & Majestic) toward them.

Secondly, Allah Most High says, {**Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.**}[Al-Mulk 67: 14]

Allah (Glorious & Exalted) is All-Aware of the Unseen; He knows what was and what will be. To Him (Glorious & Exalted) belongs Absolute Perfection in His Knowledge and in His Attributes and Actions.

Allah (Glorious & Exalted) knows that such people who die as disbelievers in their early adolescence do not deserve His Mercy and Guidance (Noble & Sublime).

Allah (Glorious & Exalted), in His Perfect, Absolute Knowledge (which is not preceded by ignorance), preordained that such people who die in disbelief in early adolescence would not have believed or been guided, even if their lives had been extended, many, many times over.

For example:

We might find—among those who live in disbelief, wickedness, and disobedience—that they frequently call for truth and the abandonment of the falsehood their lives are based on, yet we find that they do not submit to the truth; they do not respond to it, even when they live long lives. They follow their desires and trivial passions, knowing full well that what they are doing is wrong.

To testify to this fact, take the example of Abu Talib, the uncle of the Prophet Muhammad (pbuh), who used to defend the Prophet (pbuh) and know his truthfulness. The Prophet (pbuh) invited him time and time again. Even until he was on the verge of death, the Prophet (pbuh) entered in upon him and said, "**Oh uncle! Say *La ilaha illa Allah*** (There is no true god but Allah**)—a word by which I might argue for you before Allah.**" Some of the pagans who were with Abu Talib said, "Oh Abu Talib! Do you turn away from the religion of (your father) Abdul-Muttalib?" And the pagans who were around him took to speaking to him, until he uttered his last words: "Rather, (I will remain) on the religion of Abdul-Muttalib."

Another example: We find many of those who claim to be Muslims reject the obligation of the prayer. They do not pray until they reach a miserable old age—the final stage of life—until they die in that state, Allah forbid! They do this even though they have always heard the call to prayer at every time period. They heard the Quran and the saying, "*Allahu Akbar*!" (God is Great!) during the prayer through the loudspeakers in the mosque. They were called by preachers and warners, time and time again, to establish the prayer and perform it.

And there are many more examples like these.

Therefore, the eternity that the disbelievers and atheists will spend in the Fire of Hell, despite the short period of time they lived in the life of this world, is from the Justice of Allah (Mighty & Majestic) upon them, and His Knowledge of their hearts, for their lack of faith, and for not following the truth, even if they would live forever in this world.

Allah Most High has said, {**Then, verily, We know best those who are most worthy of being burnt therein.**}[Maryam 19: 70]

In other words, Allah (Mighty & Majestic) knows best who deserves to enter the Fire and endure its heat.

Allah (Glorious & Exalted) knows best the hearts of His slaves. He knows best those who would become guided, righteous believers if their

lives were prolonged and they got to perform good deeds all that time. Allah (Mighty & Majestic) would not be unjust to him; rather, He would guide him, and grant him success in faith, goodness, and righteousness.

## The Right of Allah (Mighty & Majestic) on His Slaves & the Right of the Slaves on Allah (Blessed & Exalted)

It behooves us to know the right of Allah (Mighty & Majestic) on us, after He (Glorious & Exalted) granted us guidance to believe in His Oneness and let us know His Supreme Attributes and their Perfection, after He (Glorious & Exalted) bestowed upon us faith in His prophets and messengers, and faith in all they came with and in all they conveyed to us, after He made us a part of the nation of the Prophet Muhammad (pbuh), the Seal of the Prophets and Messengers, which it is the best nation brought forth among people, the nation He (Blessed & Exalted) entrusted with the preservation of His Scripture—the Holy Quran—and the protection of the Sunnah of His prophet (pbuh), and therefore, the protection of His Law and His great religion, Islam.

It is also imperative that we know the right of Allah (Mighty & Majestic) upon us so that we can fulfill it, for the purpose of our lives on this earth is to give Allah (Mighty & Majestic) this right.

From the Mighty Grace of Allah (Blessed & Exalted), His Bounty and Generosity, is that He made compensation, reward and a goodly payment for those who give Him (Noble & Sublime) His due right, even though Allah (Mighty & Majestic) is God the Creator who is not questioned about anything, while human beings are the slaves, created beings as any others, who will be questioned by Him (Noble & Sublime) about everything, on the Day of Reckoning.

The natural state of affairs is that the slaves do not have rights on their master, because no one has any superiority over Him (Noble & Sublime); rather, all Grace and Bounty is from Allah (Blessed & Exalted) upon His creation.

To know the right of Allah (Mighty & Majestic) over His slaves, and the right of the slaves over Allah Almighty, we mention that which the Prophet Muhammad (pbuh) related to us in this noble hadith, which was narrated by Imam al-Bukhari from the hadith of Mu`adh. Allah's Messenger (pbuh) said, "**Oh Mu`adh, do you know the right of Allah over His slaves and what the slaves' right is over Allah?**"

I (Mu`adh) said, "Allah and His messenger know best."

He (pbuh) said, "**Allah's right over His slaves is that they worship Him and associate nothing with Him, and the right of the slaves over Allah is that he who does not associate anything with Him will not be punished.**" [Related by al-Bukhari]

**We would like to point out one aspect of the right of Allah Almighty over His slaves, in brief:**

A. True Monotheism (*Tawhid*)
   From the right of Allah Almighty over His slaves is that they affirm His Oneness, completely:
   - Man believes and knows with certainty that Allah (Glorious & Exalted) is the Lord, Who created him and all things, and that He (Glorious & Exalted) is the Maker and Shaper, the All-Powerful, the Sustainer, and so on among the Attributes of His Lordship. Man also knows that there are actions no one does

and cannot do, except Allah (Glorious & Exalted). This is called the unity of lordship (*tawhid al-rububiyyah*).

- Man knows full well that the Lord and Creator (Glorious & Exalted) is the Only One described with all the Attributes of Perfection. He knows that to Him (Glorious & Exalted) belong the Most Beautiful Names and Attributes, and that any reproachable names or attributes cannot be ascribed to Him.

  Man knows full well that the Lord and Creator Alone is worthy of worship, and that nothing should be worshipped beside Him. This is called the unity of divinity (*tawhid al-uluhiyyah*).

B. Worship and Obedience

As the right of Allah Almighty over His slaves is that they affirm His Oneness and not associate anything with Him, it is also His right (Noble & Sublime) over His slaves that they worship Him Alone (Noble & Sublime) and that they obey none but Him.

They must not associate any partners in their worship of Allah Almighty. They must obey His commands and avoid His prohibitions, seeking thereby His mercy and good pleasure (Blessed & Exalted) upon them and that He remove from them His punishment and torment.

**The Right of the Slaves over Allah Almighty**

As we have stated, the natural state of affairs is that the slaves have no right over their Lord, because no one has any superiority over Him (Noble & Sublime); rather, all Grace, Favor, and Bounty are from Allah Almighty upon His creation.

A concise summary of the right of the slaves over Allah Most High is what the Messenger (pbuh) has informed us of and indicated: that Allah (Glorious & Exalted) shall not punish those who affirm His Oneness in belief and worship, and who do not associate anything with Him (Noble & Sublime).

Indeed, Allah (Blessed & Exalted) made His gardens of Paradise, His realm of delights, for His believing, righteous, obedient slaves who are exclusively devoted to Him (Noble & Sublime), where He will bestow eternal pleasure upon them—pleasure with no end, by the Grace of Allah (Blessed & Exalted)—where He (Noble & Sublime) will establish His Favor upon them, and never be angry with them.

We find no better words to describe the Bounty of Allah Almighty than those which the second Rightly-Guided Caliph, Umar ibn al-Khattab, said, "Bounteous is the blessing of Allah and good."

And true are the Words of Allah Most High when He said, {**Such is the Bounty from Allah, and Allah is Sufficient as All-Knower.**}[Al-Nisaa' 4: 70]

## Conclusion

In this book, we have affirmed the Existence of God, the Creator of this universe, the Creator of all things. His Oneness (Noble & Sublime), His Supreme Attributes and Actions, His Absolute Power, and the Perfection of His Knowledge and Wisdom have all been confirmed to us.

The evidence for that is tightly interwoven, as we have shown.

- We have established the necessity of magnifying and glorifying Allah (Noble & Sublime), vindicating Him (Glorious & Exalted) of all defect, shortcoming, or debasement ascribed to Him by those liars and purveyors of falsehood, from among the Jews, the Christians, or any others.
- It has been made clear to us that none magnify, glorify, or vindicate God the Creator, except in the religion of Islam with which the best of people, Muhammad (pbuh) came.
- As such, we are certain that there is no guidance except in the religion of the Prophet Muhammad (pbuh) who was foretold in the Torah, the Gospels and the books of old. True guidance is only to be found in the religion he came with—Islam.
- Islam is the religion of Allah (Mighty & Majestic); there will be no other message or prophecy after the message of the Prophet Muhammad (pbuh). For that reason, our Lord (Blessed & Exalted) took it upon Himself to preserve His Book (the Holy Quran), which He sent down upon the Seal of Prophets and Messengers, Muhammad (pbuh), and therefore, His religion, Islam.
- The only salvation is in following this faithful messenger, Muhammad (pbuh) and adhering to the path he (pbuh) and his noble companions were upon, by following his example and holding fast to his (pbuh) Sunnah.
- Salvation is in avoiding everything that goes against the methodology of his noble companions who supported him, championed him, and followed the light that was with him, and therefore, avoiding all false, innovated sects who change the directives of the Prophet Muhammad (pbuh) and act against what the noble companions and those who followed them in truth were upon.
- It has become clear to us that holding fast to the religion of Allah (Mighty & Majestic)—Islam—and its lofty directives and upstanding laws is the only way for different societies in all parts of the world to rise up, for their economic prosperity and trade flow to improve, and for their civilization to progress. It is clear that Islam is the only way for success in this world and the Next.

As such, it is obligatory that we give Allah Almighty, our Creator and the Creator of all things, His due right.

## Exhortation

It is our duty to know that:

After confirming the Existence of Allah Almighty, His Oneness, and the greatness of His many blessings which cannot be counted or enumerated, and the first of which is guidance: that He (Glorious & Exalted) graced us with the blessing of true monotheism and Islam, we are required to:

1. Love Allah (Glorious & Exalted):

   Allah (Mighty & Majestic) is the God Whom the hearts revere, Whom they feel affection and love for, Whom they crave and long for, and why not?

   He (Glorious & Exalted) created us, after we did not exist. We were nothing, and He (Blessed & Exalted) graced us with hearts, minds, souls, and bodies, in addition to the other blessings He (Blessed & Exalted) bestowed upon us, which cannot be counted or enumerated; indeed, even a single one of His (Blessed & Exalted) blessings cannot be counted or enumerated.

   He (Glorious & Exalted) is the One Who bestowed on us guidance and mercy, guiding us to believe in Him (Glorious & Exalted), in His Oneness, and in His prophets and messengers. It was He Who made us the best of peoples ever raised up for mankind, the nation of the Seal of the Prophets and Messengers, Muhammad (pbuh). And that's not all. He guided us to love Him (Noble & Sublime), to love His prophet (pbuh), to love his noble companions after him, and to follow them in creed and deed, due to their adherence to the example and way of their prophet (pbuh).

   Allah (Glorious & Exalted) described Himself with Great and Beautiful Attributes and called Himself by the Most Beautiful Names, for to Him (Glorious & Exalted) belong the Most Beautiful Names.

   Allah (Glorious & Exalted) is the Beneficent, the Merciful. He prescribed Mercy for Himself, and that His Mercy (Blessed & Exalted) shall precede His Wrath.

   He (Glorious & Exalted) is the Truth; He is never unjust to anyone, even to the weight of an atom or less, for Allah (Glorious & Exalted) is the Truth and His Promise is True.

   He (Glorious & Exalted) is the Forgiving, the Most Loving, the Generous, the Giver, in addition to the other Attributes of Allah Almighty and His Most Beautiful Names which He (Glorious & Exalted) chose to call Himself for those who believe in Him, affirm His Oneness, obey Him, follow His commands and avoid His prohibition.

   From the Perfection of His Wisdom is that He (Glorious & Exalted) is the Compeller, the Subduer, in addition to the other Attributes of Allah Almighty and His Most Beautiful Names which He (Glorious & Exalted) chose to call Himself for those who turn away from Him and refuse to believe in Him, for those who associate partners with Him, who rebel against Him, and who stop obeying Him and following His orders.

   He (Glorious & Exalted) is the One, the Unique, the All-Glorious, the All-Powerful, the All-Knowing, the All-Wise, the Noble, in

addition to the other Attributes of Allah Almighty and His Most Beautiful Names which refer to His Absolute Greatness (Glorious & Exalted).

As such, it is our duty to love Allah Most High, to vindicate Him, glorify Him, and magnify Him. We must not love anyone or anything except for His sake (Glorious & Exalted), seeking His good pleasure, and we must not hate or detest anyone or anything, except for His sake (Glorious & Exalted), for fear of His punishment and painful torment. We should not love except what Allah (Blessed & Exalted) loves, and we should not hate except what He (Glorious & Exalted) hates.

Likewise, we should love the Prophet Muhammad (pbuh) more than his own soul that resides in his body, because:

A. The Prophet Muhammad (pbuh) was the most beloved of all creation to Allah Almighty and he was the best example to be followed in worshipping his Lord (Blessed & Exalted).

   As such, it is our duty to love the Prophet Muhammad (pbuh) more than our own souls that reside within our bodies, because he was the most beloved of all creation to Allah Almighty, for love of Allah (Mighty & Majestic) is love of the Seal of His Prophets and Messengers, Muhammad (pbuh).

B. Allah (Blessed & Exalted) made the Prophet Muhammad (pbuh) a cause for our guidance and the guidance of all His slaves to the clear truth, to that which pleases Him (Glorious & Exalted) and brings them out of the darkness of disbelief and idolatry to the light of faith and true monotheism.

C. The Prophet Muhammad (pbuh) loves his people. He used to miss those of them who did not see him.

   And that is not all. He used to fear for them as much as a person could fear. He would not leave any path of goodness which would bring us closer to Allah (Mighty & Majestic) and His Mercy and Forgiveness, except that he would order us to do it and urge us strongly. Nor would he leave any path to evil which would lead us away from Allah Almighty and His Mercy and Forgiveness, except that he would forbid it for us and drive us away from it.

   He did not rush to call down Allah's Wrath on his people when they rejected him; rather, he saved this for the Day of Resurrection (the Day of Judgment) so that he could plead for his nation (pbuh).

2. Magnify Allah (Glorious & Exalted):

   It is our duty to magnify Allah Almighty in our hearts; then, we must magnify His prohibitions and His rites of worship. Thereafter, we must fear Allah (Glorious & Exalted) in secret and in public. We must obey Him, follow His commands, and avoid His prohibitions, for the Most High has said, {**...and whoever honors the sacred things of Allah, then that is better for him in the Sight of his Lord...**}[Al-Hajj 22: 30] and {**Thus it is. And whosoever honors the Symbols of Allah, then it is truly from the piety of the heart.**}[Al-Hajj 22: 32]

3. Defend Allah (Mighty & Majestic) and champion His religion:

Allah Most High has said, {**Oh you who believe! If you help** (in the cause of) **Allah, He will help you, and make firm your foothold.**}[Muhammad 47: 7]

Allah (Blessed & Exalted) bestowed His grace upon us by making us believe in Him and in His Oneness, and in His prophets and messengers. Therefore, it is our duty to defend Him (Mighty & Majestic) by:

A. Judging by His Book (the Holy Quran), abiding by His laws, and following the example of His prophet (pbuh).
B. Following His commands (Noble & Sublime) and avoiding His prohibitions.
C. Keeping His limits (Noble & Sublime) and honoring His covenants.
D. Championing His slaves, the true believers in Islamic monotheism, in every place against their enemies—the enemies of the religion—not taking into account the national alliances of the Days of Ignorance or artificial geographical borders. There is no difference between an Arab Muslim and a non-Arab Muslim. All are equal in Islam.
E. Championing His slaves, the true believers in Islamic monotheism, by advising them and reconciling between them.

   Allah Most High has said, {**The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy.**}[Al-Hujuraat 49: 10] in addition to other methods of helping Allah (Mighty & Majestic).

   It is also our duty to champion the religion of Allah (Mighty & Majestic) by:

   a. Adhering to it, and inviting others to it using all different methods of preaching which are available to us in this day and age.
      i. By printing books of preaching, Islamic law, Sirah (the Prophet's, pbuh, biography), and the Prophetic Sunnah, in all different languages: Arabic and foreign, and distributing them to Oriental Studies centers, public libraries, and university libraries all over the world.
      ii. Starting websites on the Internet devoted to Islamic preaching, in different languages, and especially in English.
      iii. Starting satellite channels, radio broadcasts and magazines that discuss Islam and invite others to it, in all different languages, especially English.
   b. We raise the banner of beneficial knowledge as our motto. We strive to be serious in spreading and raising the level of religious knowledge of individuals in the Muslim World and beyond, in various forms, from doctrine to scriptural exegesis, jurisprudence, biography, and Islamic history.

      We counteract the Western and communist opposition media, refuting the false accusations they stir up.

      We resist fake websites of the enemies of Islam on the Internet that claim to belong to Islam in order to attack it,

and we raise awareness about them among the Muslims and others.

c. We follow the methodology of the Pious Predecessors. We follow their path, for it is the path that the Prophet Muhammad (pbuh) and his noble companions walked. We avoid misguided and misguiding sects and innovating Sufi groups who make things up about the religion that appear over and over again, every day.
d. We know the reliable scholars of the religion—those that are agreed upon and trusted—their esteem and the greatness of their stature, and we defend them and come to their aid.
e. We defend this great religion—Islam—with everything of value: life, wealth, effort, etc.
f. We praise Allah (Blessed & Exalted), day and night, for this great blessing which He has bestowed upon us—that He made us true monotheists, Muslims, true believers, devoted to the best religion, none other than Islam, which the Seal of the Prophets, Muhammad (pbuh) came with. All praise be to Allah for the blessing of Islam, and all praise be to Allah for the blessing of faith.

Oh Allah, send Your blessing and peace upon our faithful messenger, the Seal of the Prophets and Messengers, Muhammad (pbuh). Give him the highest place in Paradise, a rank above the rest, and send him to the station of praise and glory which You have promised him.

Oh Allah, send peace and blessing upon his household, his pure, elect companions, and on those who have been guided by his example, who walk in his footsteps, and who follow his Sunnah until the Day of Judgment.

And all praise belongs to Allah, Lord of the Worlds.